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Partner Institutions:

South-West University “Neofit Rilski”, Faculty of Philosophy, Blagoevgrad, BULGARIA

University of Ruse “Angel Kanchev”, Faculty of Business and Management, Ruse, BULGARIA

Editors:

Tatyana Vasileva Petkova (PhD)

South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA

Vladimir Stefanov Chukov (PhD)

University of Ruse “Angel Kanchev”, Ruse, BULGARIA

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Preface

The aim of the **5th International e-Conference on Studies in Humanities and Social Sciences (5IeCSHSS)** was to bring together scholars, administrators and students from different countries, and to discuss theoretical and practical issues in different areas of Humanities and Social Sciences. The e-Conference was organized as a kind of a *multi-disciplinary forum* which provided the appropriate opportunities for *inter-disciplinary communications*.

The areas of study covered by the e-Conference were the following: Philosophy, Anthropology, Psychology, Science of Education, History, Linguistics, Arts, Sociology, Political Science, Law, and Economics.

The e-Conference was organized in cooperation with the COAS Partner Institutions: South-West University “Neofit Rilski”, Faculty of Philosophy, Blagoevgrad, BULGARIA, and University of Ruse “Angel Kanchev”, Faculty of Business and Management, Ruse, BULGARIA.

The e-Conference was organized exclusively as an online conference, and the English was the only language of the conference.

Two phases of the e-Conference realization was applied.

The first phase was realized as the **e-Pre-Conference Discussion** (from 24 to 27 June 2020), and this phase was followed by the posting at the COAS website different textual forms sent by the e-Conference participants, such as discussions, analyses, critics, comments, suggestions, proposals, etc., regarding exposed abstracts.

The second phase was the **e-Conference Discussion**, and it was realized at the e-Conference day (28 June 2020), from 00 to 24 (GMT+01:00). This discussion was realized in the same way as the e-Pre-Conference discussion, regarding the full texts exposed at the COAS website.

All submitted abstracts/full texts went through two reviewing processes: (1) double-blind (at least two reviewers), and (2) non-blind (two members of the Scientific Committee). Thus, final decision for the presenting and publishing depended of these two kinds of reviews, in order to be accepted for presentation at the conference and to be published in the e-Conference Proceedings.

The Conference Proceedings will be submitted for indexing in different international databases.

Finally, we would like to thanks to all participants of the e-Conference, as well as to all reviewers and editors, for their efforts, which enable that the e-Conference was productive experience.

We are looking forward to the **6th International e-Conference on Studies in Humanities and Social Sciences (6IeCSHSS)** that will be held on 24 December 2020, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

Scientific Committee



An Evaluative Study of Criminalistics: A Case of South African Counterfeiting and Knock-Off Menace

Godfrey Thenga

*University of South Africa, Johannesburg, SOUTH AFRICA
College of Law, Department of Police Practice*

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Abstract

Counterfeit goods are a health hazard to human life, environment and business. More so as the goods destroy the viability of legitimate businesses across the world. Counterfeit goods are characterized as a threat to the financial viability of legitimate businesses and has a dire impact on the tax revenue of countries, necessitating its effective and efficient policing for the financial wellbeing of countries. If not well managed, counterfeit goods could lead to unemployment, disinvestment and capital flight in countries. The available evidence reveals that even though counterfeit goods has dire consequences for the economic wellbeing of countries, its penalties in most African countries are less severe in comparison to penalties for other crimes. The sight of counterfeit goods in many places, such as on busy street corners and transportation terminals in the Southern parts of Africa, attests to its prevalence in the continent. Especially in South Africa as the country has become a transit point for contrabands. Post 1994, South Africa opened its borders to the world of branded and protected goods and this enabled rogue people to trade in counterfeit goods. Effective policing is hindered by the use of sophisticated skills and expertise that leads to counterfeit goods resembling genuine goods. Moreover, in South Africa, the problem persists despite the promulgation of the Counterfeit Goods Act 37 of 1997, thus questioning the effectiveness of the policing strategies in use to quell the problem.

Keywords: consumer fraud, policing of counterfeit goods, dealing with counterfeit goods, corruption, money laundering.

1. Introduction

On the African continent, countries are awash with counterfeit and knock-off goods. South Africa as a thriving economy is not exempted from the counterfeit menace (South African Institute of Intellectual Property Law, 2015). The streets and shops in the country's biggest cities are inundated with traders who, daily, sell counterfeit goods to knowing and unsuspecting consumers, despite the fact that trading in counterfeit goods is a property crime. Counterfeit dealing is a crime that, among others, infringes on intellectual property and it is consumer fraud, as some of the goods are smuggled into the country in violation of the laws. Some of the goods are registered to be sold only in specific markets and may not be suitable for the other markets into which they were smuggled. This crime hampers innovation and creativity in all nations (Spilsbury, 2009: 4). Protected goods, which are goods registered by the owner in respective countries, enjoy a dominant status conferred by the state to prevent exploitation by unscrupulous people who

would want to steal creative and innovative products of others (Staake & Fleisch, 2008: 33). By law, only legitimate manufacturers should produce and distribute goods, without having to compete with illegitimate dealers in the market. It is the duty of law enforcement officials in every country to enforce the law and prevent crime. In South Africa, the South African Police Service (SAPS) is responsible for enforcing the law and policing crime that occurs within the borders of the country.

Counterfeit goods manufacturers are located in countries around the world. Often, manufacturers of counterfeit goods and dealers form part of organized criminal groupings and, to make matters worse, they make use of unregulated and hazardous materials in producing such goods. Counterfeit goods are often an imitation of genuine goods that are smuggled into the country in dubious ways by criminals without the permission of the owners of original goods (Beauchamp, 1998: 278).

Consumer fraud involves the use of falsehood to misrepresent facts to deceive consumers. Production of counterfeit goods that resemble genuine goods, and the selling of such goods purported to be what they are not, with the ultimate goal of making an exorbitant profit, amounts to consumer fraud (Treadwell, 2011: 176). Criminals who counterfeit goods that are owned by other people, earn an unlawful income because they had not spent money on conducting research, developing the goods and procuring quality materials. A study conducted by BASCAP (2009: i) on the dangers and extent of counterfeit goods, revealed the grievous losses that counterfeit goods cause governments and the lawful owners of genuine goods to suffer. Counterfeit goods stall economic growth as taxes are not paid to the tax collector, the South African Revenue Services in the case of South Africa. Jobs are lost as criminals do not employ many people, nor do they have research and development teams working in their organizations as opposed to the genuine goods industry. Innovation suffers because counterfeit products discourage creativity and slow sector or industry expansions, which lead to mass job creation. Consumers across the world may suffer injuries. Finally, the legitimate owners of genuine goods become reluctant to invest in expansion drives and increase their presence in businesses.

Counterfeit goods have not been tested by authoritative and accredited institutions to determine if the materials used in producing them may be harmful to people and environment. Even the consumers of counterfeit goods find it difficult to differentiate whether the goods are genuine or counterfeit goods (Bian & Veloutsou, 2007: 212). Consequently, criminals leverage on this lag and continue to sell these goods on the street and in shops to consumers in many countries, including South Africa.

Despite a considerable body of literature on the dangers that counterfeit products pose to people both nationally and internationally, no research study has yet been conducted on the policing of counterfeit goods in South Africa and on the African continent. It is against this background that the article will highlight the extent of the problem in South Africa from a policing perspective and the issues which complicate the policing of it. Furthermore, this study will suggest guidelines for the policing of such goods in order to suffocate the trade.

2. Definition of concepts

Counterfeit is the unlawful and intentional misrepresentation of goods that effectually cause actual or potential prejudice to another (Treadwell, 2011: 176). This is the imitation of genuine goods by the counterfeiter without permission of the genuine goods holder and at times passing them off as genuine.

Knock-off is a copy or imitation of the original goods that are presented to consumers as if they are original, by hiding their true identity.

Trademark is a distinctive sign and/or mark that identifies the goods that are owned by an enterprise (Ward, 2011: 49). It is a symbol or device used to identify and distinguish goods manufactured, owned and registered by different businesses.

3. Policing

South Africa as a global village is no exception as counterfeited goods are spotted in many places such as residential areas, busy streets and transportation terminals in cities. This crime continues unabated despite the Counterfeit Goods Act 37 of 1997 as the main legislation that criminalizes counterfeiting. This study focuses on the policing of counterfeiting in South Africa and analyses the capabilities and abilities of the SAPS to police inland counterfeiting. The Constitution of the Republic of South Africa 108 of 1996 and the SAPS Act 68 of 1995 mandate the SAPS to police crime (South Africa, 1996a). The police are required to consciously strive to create an atmosphere of safety and security and protection of property in the country (Large, 2009: 4). In addition, Wells (2016: 274) asserts that counterfeiting often takes place in communities and will need community involvement in policing. Moreover, Customs and Excise and the Department of Trade and Industry also enforce the Counterfeit Goods Act 37 of 1997 amid the spread of the problem.

4. The counterfeiting and knock-off problem in South Africa

Counterfeiting infringes property rights. In South Africa, the 1996 Constitution protects property rights. Section 25 of the Constitution makes it a criminal offence to violate individual property rights. Copyrights are unregistered rights that allow copyright owners to prevent the unauthorized reproduction of their goods, whereas counterfeit often takes place on registered goods that are identified by trademarks. The fact that the owners of genuine goods do not have to register as legitimate owners does not justify the reproduction of their products without their permission. Their ownership is automatically protected by the state. Counterfeiting is an enormous problem globally. Business Software Alliance claims that 98% of the software used in China, including that used by the Chinese government, are illegal copies (Beauchamp, 1998: 278). China is regarded as the capital of counterfeit and copyright crimes. The cost-benefit analysis gives a better explanation of the economic benefits of counterfeiting (Pires, Schneider & Herrera, 2016: 5). Criminals engage in criminal activities that are intended to reward them financially and this principle seems to hold in counterfeiting. SAFACT (2009:2) alleges that criminals use airports to bring counterfeit goods to South Africa.

In the modern epoch, counterfeiting manifests in various ways, with similar characteristics of deceiving and defrauding people. Its key motive is financial gain. Counterfeiting is a financial crime that is growing significantly the world over (Basu & Lee, 2015: 39). It can be said wherever people are located, counterfeiters and or counterfeit goods are found. The involvement of underworld-organized criminals in counterfeiting is an indication of the lucrateness of the business (Rojek, 2016: 1). A study conducted by Heinonen and Wilson (2012: 273) reported that counterfeiting's yearly turnover in the world is comparable with proceeds of illegal drug trafficking business.

Counterfeiting is almost the same as forgery in that something is copied to defraud buyers by passing it off as the original or genuine product. It is legally singled out from other acts of forgery and is treated as a separate crime. In general, counterfeiting impacts negatively on the relationship that people have with the authentic branded products (De Chermatony, McDonald & Wallace, 2011: 397). Owing to the skill and sophistication with which counterfeit products are produced, most of them end up looking like genuine products, therefore making it difficult, if not impossible, for people to distinguish between them. Consequently, counterfeiting has a severe

negative impact on international trade and the global economy (Heike, 2010: 159). Its enormity on a global scale negatively affects the growth and operation of most start-ups and established businesses (Phau & Teah, 2009: 15).

Counterfeiting contributes to brand equity damage which, in turn, causes businesses to lose plenty of money due to lost sales, lower profits, fewer royalties, and loss of trust in the brand. Businesses end up reducing the financial loss by cutting jobs and reducing investment, in turn leading to lower economic growth. The personal and family trauma for people who lose employment is disastrous as they fail to service mortgages and other personal debts that they might have, while others end up having to relocate to cheaper accommodation or become homeless. UNICRI (2011: 47) states that even for those fortunate enough to find other employment, the possibility of finding employment that pays less than the previous employment is huge. A study by Bikoff, Heasley, Sherman and Stipelman (2015: 246) reveal that counterfeit drugs and medicine cause more than 100 000 deaths on the African continent on an annual basis.

Consumers receive poorer quality products that are unregulated and unsafe for their health. Once their health deteriorates, this is likely to cause financial burden on the government. Most of the counterfeit goods are hazardous and they need to be disposed of properly; however, this causes the government a lot of money and renders the country a dumping ground for hazardous goods. Many consumable goods are counterfeited, such as baby formulas, automobile car parts, electrical equipment, surgical and hospital equipment such as Covid-19 test kits, masks, sanitizers among others. According to Joossens, Chaloupka, Merriman and Yurekli (2000: 394), businesses also need to guard against being wrongly litigated based on harmful products that consumers mistake to be the genuine brands that are sold by that business. They spend more money in protecting their goods through private policing and protective measures on packaging in order to differentiate them from fake goods, mostly with no success. This expenditure is often passed to consumers who ultimately pay more for the product.

However, Estacio (2013: 397) indicates that working conditions in the counterfeit industry are poor. Most companies offer low remuneration and workers are often exposed to health and safety risks compared with employment created by legitimate businesses that offer employment benefits and job security. It is important to note that counterfeiting also affects the fiscal wellbeing of governments in various ways. The fiscal cost of counterfeiting ranges from its policing to tax avoidance (OECD, 2008: 134). According to Cohen (2000: 272), there might even be a need for the government to increase the policing expenditure budget by employing additional police officers who will be dedicated to deal with this crime.

5. The extent and magnitude of counterfeiting globally

Counterfeiting figures stand at around 6% to 10% of all trade globally, and the industry is projected to earn more than \$600 billion annually (Lewis, 2009: 47). The above figure was for 2008 and the numbers have since increased substantially with global trade uptake. In 2009, the United Nations (UN) reported that counterfeit trade constituted 7% of the world trade, an equivalent of 600 billion US dollars a year globally. This report further indicated that industries such as the computer software industry, and online streaming are lucrative markets for criminal syndicates that also produce drugs and illegal substances (Basu & Lee, 2015: 39).

According to the OECD (1998: 30), 67% of the world's counterfeited goods originate from China. It causes South African businesses an annual loss of billions of dollars in imported goods. These include a loss in sales, goodwill and royalties, among others (South African Institute of Intellectual Property Law, 2013: 16). Most criminals run the counterfeit business supply chain in a way similar to that of a legitimate business, with undesirable consequences. The fact that some

of the legitimate business owners mingle their genuine products with counterfeit goods, is unfair to legitimate producers and owners of goods (Joyce, 2011: 76).

The 2008 data of the value of illicit trade shows that the total global economic value of counterfeited products was 650 billion US dollars annually. South Africa, as a developing nation, is also included in the figures. According to the ICC (2010), the impact of counterfeited goods would exceed 1.77 trillion US dollars, with a possibility of more than 2.5 million people being placed out of work and not being able to earn a livelihood.

Figure 1 below displays the growth trajectory of counterfeit trade worldwide and the sharp escalation of this crime from 1980 to 2010.

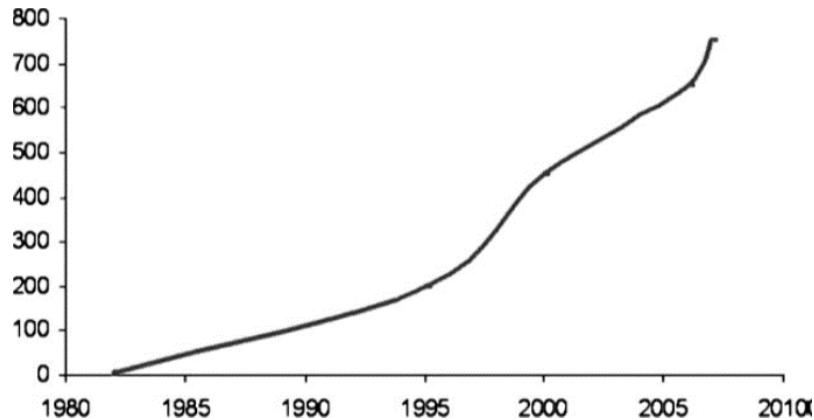


Figure 1: Growth in the counterfeit goods market

Source: INTERPOL.

The above figure 1 by INTERPOL (2014: 7) shows the rate at which counterfeit trade has increased in various nations across the world. In 2010, the proceeds from counterfeit trade was 800 million US dollars, and this figure has since increased astronomically. No country in the world is unaffected by the problem; only the degree in which they experience it varies.

6. Theories of crime to explain the proliferation of counterfeit trade

The growth of counterfeit trade is attributed to the growing population of young people (Spoor & Fisher, 2013: 3). It is well known that the youth admire popular brands and would usually purchase branded goods or goods that are associated with prestige. Klijn, Eshuis and Braun (2012: 499) aver that a brand distinguishes a certain product from others. It can be any name, term, symbol or design that is identified with the good, and its intention is to make the good unique.

The police have the responsibility to protect legitimate businesses' intellectual property against criminals, since trespassing on intellectual property is a property crime. In South Africa, property crimes are prohibited by the Constitution.

The following theories will be used to explain counterfeiting.

6.1 Strain theory

The strain theory postulates that for a crime to occur, there needs to be conflict between a person's goals and the way to achieve them. The theory posits that people share similar goals and values, and wish to live a better life. Unfortunately, the ability to achieve these personal goals is stratified by socioeconomic class. While the affluent may live the good life, the poor are

barred from achieving their goals. Because they cannot have what they want, they begin to feel frustrated and angry, a condition which is referred to as strain (Agnew, 1992: 47).

6.2 Rational choice theory

The rational choice theory has its roots in the classical school of criminology developed by the Italian social thinker, Cesare Beccaria. Beccaria and other utilitarian philosophers suggest that people choose their behavior, including criminal behavior. Their choices are designed to bring them pleasure and reduce pain. Criminal choices can be controlled by fear of punishment and the more severe the punishment, the greater its ability to control criminal behavior (BASCAP, 2011: 17). This agrees with the economic theory of crime that professes that individuals respond rationally to the costs and benefits of criminal opportunities. In relation to counterfeiting, for instance, the point of departure in economic analysis is the existence of a market. Individuals who embark in counterfeiting for profit and escape detection and conviction, make up the supply side of this market (Forst, 2009: 29).

6.3 Routine activity theory

The routine activity theory asserts that crime depends on the opportunities available at a specific place (Cohen & Felson, 1979: 588). The logic of this theory is that crime does not need hardened offenders, super predators or convicted criminals, but just an opportunity. The routine activity theory underlies situational crime prevention and identifies the minimal elements that must converge in space and time in order to make crime possible (Reynald, 2011: 4). These elements are as follows (Siegel, 2010: 78):

- the availability of suitable targets,
- the absence of capable guardians such as police in the case of counterfeiting,
- the presence of motivated offenders.

The high returns on the sale of counterfeit goods, lenient punishment if caught by the police, and poor law enforcement are some of the factors that encourage this criminal enterprise. Most people who trade in counterfeited goods do not serve prison sentences, but are often only fined. The light sentences handed down for this crime by presiding officers have negative consequences for the country, families and legitimate businesses (Rich, 2016: 118).

6.4 Situational crime theory

This theory postulates that crime can be prevented or displaced through protective measures. Situational crime prevention regards crime as a rational choice made by the offender after several opportunities for the crime in a given situation have been evaluated (Clarke, 1997: 2). In other words, the offender conducts a risk assessment. The greater the opportunity for offending, the greater the likelihood that the motivated offender will commit the crime. That is why AIC (2003: 1) postulates that target hardening is one of the principles of preventing crime. Target hardening in counterfeiting can be achieved through visible policing, properly trained investigators who are deployed to enforce the Counterfeit Goods Act, maintaining proper controls at the ports of entry, searching people, goods and motor vehicles properly, confiscating counterfeited goods, and arresting the perpetrators.

7. International legislative framework regulating counterfeiting of goods

Intellectual property crime is a crime of the mind. It could be divided into industrial property such as patents, trademarks, industrial designs, geographical indications and copyright that covers literature, films, music, art, architectural designs as well as recordings (WIPO, 2014: 2). Sonmez (2014: 758) asserts that counterfeiting is an attractive business for free riders. Kerns (2016: 573) equates it with the capturing of another person's ideas by developing and imitating products without incurring a significant investment, thereby eroding the competitive edge of the original product owner.

Articles 6 and 7 of the United Nation's Convention against Transnational Organised Crimes, also referred to as the Palermo Convention, make money laundering a criminal offence deserving of sanction (United Nations, 2004). Another convention that makes money laundering punishable is the United Nations Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances, which was adopted in 1998. This Convention criminalizes illicit trafficking, which could also be interpreted as the trafficking of money and drugs, and encourages governments to confiscate blood money and the proceeds of crime.

7.1 *Organized crime*

Organized crime thrives when money is involved. Counterfeiting is the most common commercial crime that organized crime engage in to finance their activities (Beare, 2012: 77). South Africa is well positioned as a transit point with 72 ports of entry surrounding it. International criminals have been operational in the country even before the 1994 democratic dispensation. These criminals pose a serious security threat to the country (Govender, 2012: 1). Members of organized crime are a specialized subset of a criminal enterprise who maintain their position using violence, blackmail and money laundering activities. Businesses that are run by organized criminals are well resourced and sustainable as they have various funding streams (Spink, Meyer, Park & Heinonem, 2013: 60). The danger of organized criminals operating businesses is that they mingle genuine goods with counterfeit goods and have small armies that are responsible for squashing opposition. Legitimate businesses that are profitable are extorted and owners are threatened to pay bribes as a protection fee. Criminal bosses use sophisticated means, have significant financial resources, and are domiciled across the globe (Spink et al., 2013: 60). Many of them buy farms and smallholdings and use them as hideout and manufacturing sites, whereas some own properties in various countries.

Organized criminals are able to rope in countries' government officials to overcome administrative hurdles, avoid paying taxes, access privileged government information, and are tipped off by the authorities if they were reported for the violation of laws (Balsamo, 2006: 373-377). Organized crime is known to be indulging in capital flight activities. This behavior by government officials is tantamount to sharing confidential and protected information with criminals (Payne, 2013: 66). This conduct is unethical as privileged information is given out to the public in exchange of payment (Adejumo, 2010: 2). In terms of section 1 of the Prevention of Organised Crime Act, 121 of 1998, police officials who have legitimate access to and control of sensitive information yield to corruption if they exchange it with criminals. Consequently, governments are often unable to fight organized crime.

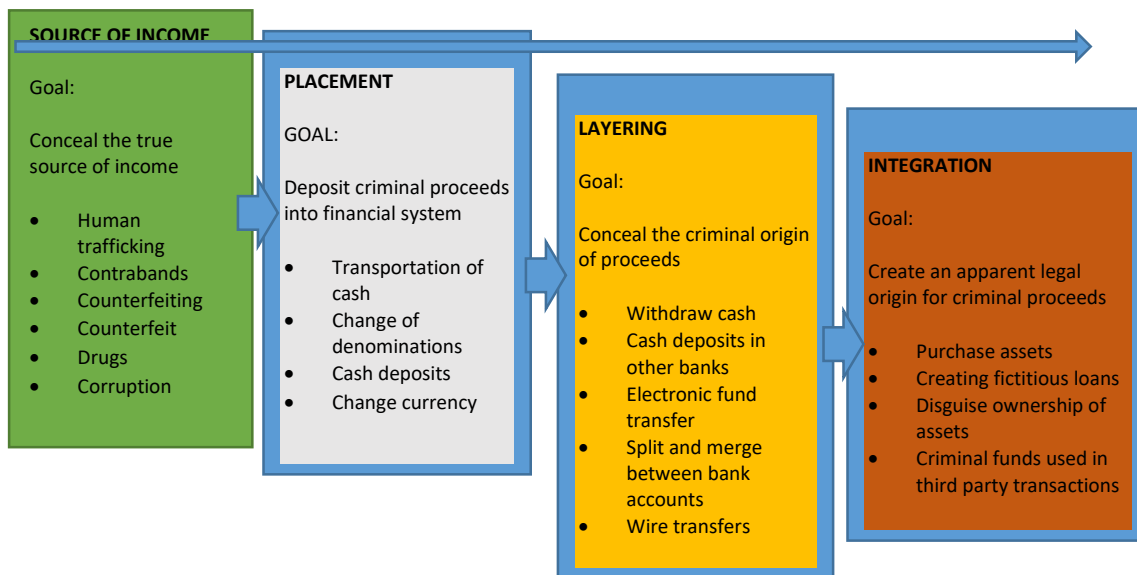
7.2 *Money laundering*

According to Le Khac, Markos, O'Neill, Brabazon and Kechadi (2011: 504), money laundering is the third largest business in the world. Its turnover is estimated at between 500 billion and 1 trillion US dollars annually. Money from criminal activities is laundered to disguise

its origin and elevate it to a legitimate status. Money laundering makes crime a worthwhile endeavor for criminals (Mackrell, 1996: 47, South Africa, 1996b: 13). According to Choo and Smith (2008: 45) and the Financial Action Task Team Guidance (2013a: 28), these criminals:

- use agents and mules to open bank accounts for them where transactions will be made to launder the money and/or;
- use their intermediaries, family and close associates to launder the dirty money on their behalf and they pay them a service fee or bribe.

Counterfeiting is a consumer fraud and is, according to the police in South Africa, perpetrated mostly by organized criminal gangs with links with the Chinese Triad from Hong Kong and Taiwan, such as the 14K and the Wo Shing Wo (Gastrow, 1999: 62). The above assertion confirms that organized crime existed even before the democratic dispensation in South Africa. Organized criminals are aware that they are wanted by the police and attempt to evade justice through devious means, such as hiding the proceeds of crime and source of money when transacting. Figure 2 below displays the process of money laundering around the world.



Source: Choo and Smith (2008:46).

Figure 2: Process of money laundering

Figure 2 above explains the money laundering flow as set out by the Financial Action Task Force (FATF). South Africa is a member of the FATF, an organization which sets international standards to combat money laundering and terrorism around the world (Tuba, 2012: 103). All member countries are required to conclude international agreements to combat transnational crimes such as terrorism and organized crime.

8. Research methodology

This article is an evaluating study of criminalistics on counterfeiting in South Africa as a whole. A qualitative approach and empirical design were followed in this study. Miles, Huberman and Saldana (2014: 11) describe it as a study that covers an array of interpretive techniques and seeks to describe, decode and translate information to find the meaning of a naturally occurring phenomenon in the social world. The design was appropriate for this study as

there was little information in literature that could achieve the objective of this study. The following three research methods were used to collect data:

Purposive sampling – Purposive sampling was used to identify and interview Specialised Commercial Crime Unit investigators who investigate counterfeit crime. In total, 20 investigators were interviewed. These investigators were selected for interviews based on their intimate knowledge and experience in the policing of counterfeit goods. Purposive sampling was also used to identify and interview 14 prosecutors who prosecute counterfeit crimes.

Snowball sampling – Crime Prevention Unit members working at police stations next to Specialised Commercial Crime Units who police counterfeit goods by arresting vendors trading in counterfeit goods and confiscating suspicious counterfeited goods, were selected through snowball sampling, and interviewed. The number interviewed is 332.

Brand owners were identified through snowball sampling, and totaled ten. Nine members of the Department of Trade and Industry who deal with counterfeit goods were interviewed. Attorneys who, in most cases, legally represent accused in counterfeit cases and others who are employed by brand owners or represent them in court cases, were interviewed and tallied 21.

Observation – The researcher used this design to obtain credible data from respondents and the observation of raids. Permission was granted by the responsible employers that observation be conducted without those being observed knowing that they were being observed. This would ensure that they did not modify their practice due to being observed, as this could have led to inaccurate findings. A video recorder was used in seven raids that were conducted in various places to record the conduct of police and suspects during searches and the seizure of counterfeit goods. Recordings were made in such a way that people were unaware that they were being observed.

The study was conducted for the period 1 April 1998 to 31 March 2018. This period is significant as a result of its association with the start of the democratic dispensation in South Africa. It is characterized by increased trade with the international community and increased migrant intake, as the country had opened its doors to the world. Secondly, this is also the period in which the Counterfeit Goods Act 37 of 1997 was implemented in South Africa.

8.1 Data analysis

The data collected from interviews and the observation data were transcribed to facilitate the process. It was analyzed methodically according to the thematic method by classification into themes, subthemes and categories. To this effect, Tesch's eight-step data analysis method, as discussed in Creswell (2014: 198), was used. It involved getting a sense of the whole; picking one of the transcribed interviews and reading it carefully; making a list of topics and clustering them; coding and classifying information; making a final decision and alphabetizing the codes; assembling same categories; doing a preliminary analysis; and, finally, recording the data.

8.2 Ethical considerations

An ethical clearance was obtained from the College of Law at the University of South Africa before the commencement of this study. In this study, the researcher ensured confidentiality by not disclosing the personal details of the participants. The researcher obtained informed consent from all participants in this study. The participants consented to be interviewed and were not coerced to partake in the study; hence participation was voluntary. All participants

were informed that they were permitted to withdraw from the interviews. Participants were not allowed to discuss their individual responses among themselves. The information they provided was kept in a safe place. Participants were not remunerated for participating in the interviews. Video recordings of the raids were made with the consent of the SAPS management.

9. Findings

The literature, reinforced by most participants from the Specialised Commercial Crime Units, Crime Prevention Units, prosecutors, and the Department of Trade and Industry officials, shows that counterfeit goods generate a huge revenue for perpetrators. That is why there is constant innovation and increasing sophistication to produce and distribute these goods. According to several participants, some of the counterfeit goods are manufactured in South Africa and transported to and from neighboring countries and cities with private jets, which law enforcement would not suspect. Other goods are brought from various countries in different batches without identifiable marks, and once they are in the country, marks are affixed to them and they are sold as genuine products. Members of the Specialised Commercial Crime Units and some members of the Department of Trade and Industry also mentioned that criminals bring plain fabric, labels and manufacturing machinery into the country in separate consignments. Once all these consignments are in the country, they assemble these machines and start producing counterfeit goods. Most counterfeit goods are made of hazardous products that are expensive for a country to dispose of.

Literature reveals that effective policing of counterfeit goods requires a collective approach between the police and the private investigators hired by brand owners as well as the legal representatives and the experts who test disputed counterfeit goods and who are employed by the brand owners. Since expert testers and private investigators working for brand owners are located in big and economically thriving cities such as Johannesburg, Mbombela, Durban and Cape Town, they are not readily available in most areas to assist in the fight against counterfeit goods. Even though brand owners explain that such a location is based on sound financial considerations for their business, it does hamper the effective and efficient policing of counterfeit goods.

9.1 *Policing of counterfeit in South Africa*

Many countries do not regard this crime as a top priority that needs concerted policing. Most of them, including South Africa, do not punish the buying of counterfeit goods for private use. This means that only the sellers are prosecuted. In many African countries it is common that criminals in possession of a few counterfeited goods for household use are not prosecuted.

A member of the Specialised Commercial Crime Unit vindicated this as follows: “It is not a crime to carry few counterfeit goods for household use as long as one is not selling to the public, and this makes policing difficult as people would use household use as a defense when they are arrested.”

South Africa lacks a coordinated system to keep statistics of counterfeit across the three major government departments that are involved in policing counterfeit, which are the DTI, Customs and Excise and the police. Uncoordinated information and communications technology (ICT) among these departments impedes progress in the war against counterfeit goods. Against that, some dealers use sophisticated technology to communicate and transact with their fellow perpetrators. Proper use of integrated technology by these government departments is essential for the effective and efficient policing of this crime by law enforcement agencies.

9.2 Shortage of manpower in the Specialised Commercial Crime Unit

There is shortage of workers with critical skills in the Specialised Commercial Crime Unit owing to natural attrition and members leaving this unit in droves for appointments in the private sector. This affects the capacity of the Unit to deal with counterfeit crime. This was confirmed by the then Acting Head of the Directorate for Priority Crime Investigation, Major-General Yolisa Matakata, when she briefed the Portfolio Committee on Police on 16 February 2018.

One Specialised Commercial Crime Unit member said: “A large number of the skilled commercial crime investigators are absorbed by the private sector and leave the SAPS in droves.”

9.3 Corruption within the police and other law enforcement agencies

Members of the Specialised Commercial Crime Units and Crime Prevention Units indicated that corruption is another factor that impedes an effective fight against counterfeit goods, because some police officials demand bribes and renounce their responsibility of confiscating counterfeit goods and arresting the perpetrators. Members of the Specialised Commercial Crime Units stated that the effective policing of counterfeit goods is further hampered by the fact that the possession of a few counterfeit goods for household usage is not punishable in South Africa, thus limiting the ability of the police to arrest people found with a few such items in their possession. One of the police members confirmed this by revealing that: “Many communities in the country have lost trust and legitimacy with the law enforcement members because they are corrupt.”

According to some members of the Crime Prevention Units, Specialised Commercial Crime Units, Department of Trade and Industry, attorneys for brand owners and prosecutors, most counterfeit goods sellers in South Africa are desperate economic migrants, who eventually become counterfeit goods vendors without renting a selling area. Instead, they do business in areas such as transportation terminal ranks, and open streets to make a living.

9.4 The nature and extent of counterfeiting in the world and in South Africa

Some legitimate-goods owners stated that the fight against counterfeiting is undermined by the lack of a collaborative effort among production houses, since legitimate producers operate in secrecy to protect their products against copying. This is exacerbated by the fact that the use of protective items on goods means higher costs for producers. A member of the Specialised Commercial Crime Unit confirmed this by stating that: “China is responsible for producing many of the counterfeited goods that are circulating in the world.”

Most respondents stated that counterfeit goods are often produced in large quantities and sold at a lower price than that of genuine goods. This explains why consumers are eager to buy them. Counterfeit goods have a huge target market, namely the youth. Young people buy them at train stations, taxi ranks, bus terminals, shopping complexes, and flea markets across South Africa. Most of the sellers are foreign nationals and many of them are undocumented immigrants. Some of the more sophisticated sellers advertise and sell their goods online.

Almost all members of the Specialised Commercial Crime Unit, crime prevention units and the DTI mentioned that porous borders make it easy to bring counterfeit goods in the country. Bribery of corrupt law enforcement officials is another factor that enables counterfeit trade to thrive. Counterfeit goods that are taken from one country to another complicate the effective and efficient policing of this crime. Illicit goods are transported by air and sea. Counterfeiting is a

relatively easy enterprise and the considerable returns that it generates makes this crime attractive for terrorists and organized criminals who facilitate money laundering.

Criminals import plain goods, labels and machines to the country in separate consignments. Here they assemble the machines and reproduce goods that mimic the original. These are sold not only in South Africa but also in neighboring countries. In contrast with police in countries such as the USA and Britain, the South African police do not make use of intelligence in their policing of counterfeiting, and sporadic raids are seldom launched on sellers and dealers.

Members from Specialised Commercial Crime Units, Crime Prevention Units, the Department of Trade and Industry, and brand owners stated that arrested counterfeiters are represented by legal representatives and, if convicted, they mostly do not go to prison because they are given the option of paying a fine. This was emphasized by one member of the Crime Prevention Unit who stated the following: “The presiding officers of various courts do not impose sentences that are proportionate to the crimes that were committed.”

9.5 Characteristics of counterfeiting

Members of the Specialised Commercial Crime Units, prosecutors and attorneys of brand owners indicated the difficulty of identifying and arresting leaders of organized counterfeit crime because they live all over the world. This is augmented by the difficulty of producing sufficient evidence that directly links them to counterfeit goods that are found elsewhere so that they could be successfully convicted, because they make use of other people to sell their consignments in various countries. Since some counterfeit goods resemble the genuine product, it is difficult, if not impossible, to identify them at a glance. Dealers of counterfeited goods re-invest most of their profits in goods manufacturing equipment. This high-tech equipment makes spotting counterfeited goods almost impossible. Because confiscated products need to be tested, many legitimate producers based in other countries send their testers (equipment) to South Africa to conduct tests. They also mention the tedious process of extraditing those who are arrested for prosecution in South Africa, because not all countries have extradition treaties with South Africa. One Crime Prevention Unit member emphasized this by stating as follows: “Counterfeited goods can only be discerned scientifically as a human eyes will find it difficult to confirm counterfeit on the goods.”

Some legitimate-goods owners outsource the production of their goods to external producers who, in most cases, produce it in excessive numbers to earn a higher income. This is unethical as the producers are not the owners of the goods.

9.6 Organized crime involvement in the counterfeit trade

Organized criminals are active in the counterfeit business as they consider it less risky. People who are arrested for this crime tend to be represented by reputable legal representatives and, if they are convicted, most of them prefer paying a fine to serving a jail term. A Crime Prevention Unit member corroborated this by stating as follows: “Even the presiding officers do not impose sentences that are proportional to crimes committed.”

Countries such as Finland, New Zealand, Sweden, Norway, Italy, France, and the USA, have stronger laws against counterfeiting and impose harsher sentences on dealers and sellers (Levy-Carciente, 2016: 16). It is difficult to identify and arrest the leaders of organized crime as they reside in various countries in the world, and produce sufficient evidence to arrest and convict them. The challenge of finalizing extradition arrangements between countries is also an impeding factor because not all countries are willing to enter into such agreements. Moreover, the leaders of organized crime syndicates use other people to sell their consignments in various countries.

9.7 *The strategy used to police counterfeiting*

Neither the SAPS nor the DTI has a strategy for dealing with criminals involved in counterfeit trade. Even the Specialised Commercial Crime Unit does not have strategy to police counterfeiting. The SAPS, the DTI and the Specialised Commercial Crime Unit follow a generic strategy referred to as the National Crime Prevention Strategy to fight crime including counterfeiting. Not even an in-house policy exists on how counterfeit crime should be policed.

10. Conclusion

Counterfeiting is a crime characterized by deception and fraud and yields sufficient income for the criminals. It cannot be effectively policed by the SAPS alone. They need the cooperation and expertise of all concerned, considering the sophistication and skills that are used to produce counterfeit goods to resemble the genuine goods. The findings and the implementation of the recommendations of this article could contribute to the effective and efficient policing of counterfeit goods in South Africa, especially since current policing strategies used to deal with this crime are not producing the desired results. This is evidenced by the availability of counterfeit goods in most marketplaces across the country and the impunity with which counterfeit goods are sold on most street corners. Counterfeit goods trade has undesirable consequences for people, business and government. The involvement of organized crime groupings in the trade is responsible for the upsurge in the crime as well as money laundering. It is apparent that the policing of counterfeiting is an enormous task that cannot be successfully achieved or accomplished by the SAPS alone. The involvement of other law enforcement stakeholders, such as Customs and Excise and the DTI, is critical. The failure of proactive policing is evident from the presence of counterfeit goods in the markets, and requires reactive policing to arrest perpetrators and deter potential criminals. The successful prosecution of perpetrators serves as both proactive and reactive crime prevention activities that lead to deterrence.

Corruption in the SAPS frustrates the fight against counterfeit goods trade. Threats made to the police can be eradicated by adopting proactive approaches to policing. These must involve intelligence and surveillance in policing, and an active society that works in conjunction with the police and other stakeholders. Proper policing of this crime could discourage perpetrators from committing it.

This study could assist the SAPS in policing counterfeiting. Other law enforcement stakeholders such as Customs and Excise and the DTI could also benefit from it. Successful law enforcement needs a rigorous, dynamic effort by all role players in policing.

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Harmonizing Different Cognitive Styles Through Reading

Olga Vishnyakova, Alla Minyar-Beloroucheva & Polina Sergienko

Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION

Elizaveta Vishnyakova

Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION

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Abstract

With the present day clipping consciousness domination, it is of primary importance to develop reading competences taking into consideration students' different cognitive styles, i.e. the way the learners think and perceive information as well as remember it. As it has been established, cognitive styles are not homogenous, thus providing the opportunity to subdivide students into convergent and divergent learners. Development of special exercises is required to eliminate psycho-methodological variations undesirable in terms of language acquisition and differences between different types of thinking as well as to harmonize the learners' cognitive styles in the course of reading. Although people are born with different cognitive styles that determine the specificities in their perception and generation of texts, it is possible to minimize the cognitive styles differences by means of various activities that call for a special study in the field under consideration. The article deals with the use of descriptive-analytical method and comparative-contrastive analysis to discover the cognitive similarities and differences between convergent cognitive style learners and divergent cognitive style learners. The study is based on the proposition that cognitive psychology strategies should be used to eliminate the learners' cognitive style differentiations and develop the learners reading competences in the course of their ways of thinking harmonization.

Keywords: cognitive style, thinking, reading competences, psychology, harmonization.

1. Introduction

Reading in the system of professional higher education is one of the most important types of oral, communicative and cognitive activities of the students. It is aimed at extracting information from a written text. Within the framework of educational reading, it is possible to differentiate several types of this activity that are essential to solve particular problems connected with the development of the skill, necessary to work with written texts. They are: skimming, scanning, reading for detail and informative reading. Within the informative type it is possible to identify the extensive and the intensive reading.

Reading is indispensable for mastering any foreign language, the English language in particular, as it is of primary importance in shaping self-learning activities of the students. Thus, reading becomes one of the most important strategic goals of teaching/learning a foreign language.

- Out of the four cognitive styles discovered by D. Kolb (convergers, divergers, accommodators and assimilators) only two (convergent and divergent styles) can be applied for education purposes.
- The gap between convergent/divergent cognitive style learners can be bridged by means of reading assignments that level the differences.
- Different teaching strategies can be applied to different cognitive style learners to harmonize their mental abilities.

As it is known far and wide, reading in foreign language classes is aimed at fulfilling different functions. They are as follows. Reading fosters the mastering of a foreign language; reading is a means of learning languages and studying culture; reading is a means of information and educational activities; reading is a means of self-education. Moreover, it advances the students' efficiency in terms of information acquisition. Today the extraction of information from reading is of primary importance. This is due to the fact that at present reading has acquired significance because of the development of electronic technologies, big data and new modes of communication. Reading has always been important for effective English language learning and teaching. Through reading texts, it is possible to get not only the textual information contained, but also feelings, emotions and everything that deals with both linguistic and extralinguistic context and exercises a certain influence on the perception and the process of knowledge acquisition (Minyar-Beloroucheva, Sergienko, Vishnyakova & Vishnyakova, 2018).

Educational reading also acts as a mandatory means of teaching a foreign language. Within the framework of educational reading, the following paired types of reading are distinguished:

- (1) According to the degree of the students' preparation (independently-prepared and unprepared students), an educator could ask them to read a text with a dictionary and without a dictionary to meet the needs of the students' abilities. Thus, reading can be partially difficult for the students or absolutely easy as far as modelled texts are concerned.
- (2) For academic purposes partial translation into the native language is provided to facilitate reading for extraction of the necessary information.

The aforementioned statements constitute the traditional approach to the development of reading competences within the framework of competence-based approach.

With anthropological paradigm reigning supreme, relevant becomes the cognitive approach to the process of foreign language acquisition through reading.

As Ch. Nuttall states, reading texts is cognitive interacting in itself within the text purporting to extract meaning from it, based on the involvement of the addressee into the interactive process of communication between the author and the reader (Nuttall, 2008). The complex cognitive brain function is used to secure the success of reading as the pure knowledge of English does not suffice. Here the category of knowledge is given supreme importance as unless the body of knowledge including the common knowledge of the world and the sheer linguistic knowledge used as the foundation of the text is accepted the writer, an ardent reader is expected to reconstruct most of the assumptions on which it is based: "To do this he must assess the evidence – choice of words, selection of facts and so on – and draw appropriate inferences, so that he gets the message intended rather than the message he perhaps expected" (Nuttall, 2008: 12). In other words, it means that the assumptions based on the knowledge acquired and structured in the readers' minds and the experience they possess serve to determine various ways of meaning interpretations in the course of reading, when students may see and interpret the phenomena under consideration, according to their cognitive abilities and intellectual development basis.

2. Method

2.1 *One of the methods to advance the learning of English*

It should be stated from the outset that students and teachers perceive the world around them and the things they learn and study in different ways, as their Weltbild, i.e. viewpoints, explain the existence of various opinions and the lack of similarity of the extracted information from the same text. Moreover, students excerpt the communication message from the text “from ignorance or carelessness” (Nuttall, 2008: 18). In these lines, the question arises which of the two categories should be supported by the teacher, as those students wanting to know more are noted for their creative approach to the text, and discuss sensible reasons for interpretations of a certain kind. Another issue concerns the careless attitude of the students to the process of reading and text interpretation and how to treat them during English learning classes.

It is generally known, that reading is one of the means to advance the learning of English. However, the students are not the same in extracting the information from the text. They are noted for different cognitive abilities, embedded in various cognitive styles of information extraction.

The current research puts forward an assumption concerning the existence of two types of cognitive style learners which should be used in elaborating certain assignments to advance information acquisition from the text by different cognitive style learners.

This work stresses the existence of two types of learners that extract information from the text in different ways, due to their cognitive abilities. They are convergent strategic style learners and divergent strategic style learners.

2.2 *Method's instruments*

For the purpose of studying the particularities of the aforementioned cognitive style learners the following methods have been taken advantage of:

- Descriptive-analytical method is used for the study of theoretical works of domestic and foreign scholars. Within the current work there have been various works cited with the brief inference made, profitable for the research.
- To balance and to eliminate the differences between the convergent cognitive style learners and divergent cognitive style learners it is important to elaborate comparative-contrastive analysis, due to which one can discover cognitive similarities and differences between the aforementioned types of learners.
- Descriptive-analytical method and comparative-contrastive analysis are aimed at discerning cognitive parallels and distinctions between different cognitive style learners, i.e. convergent and divergent.

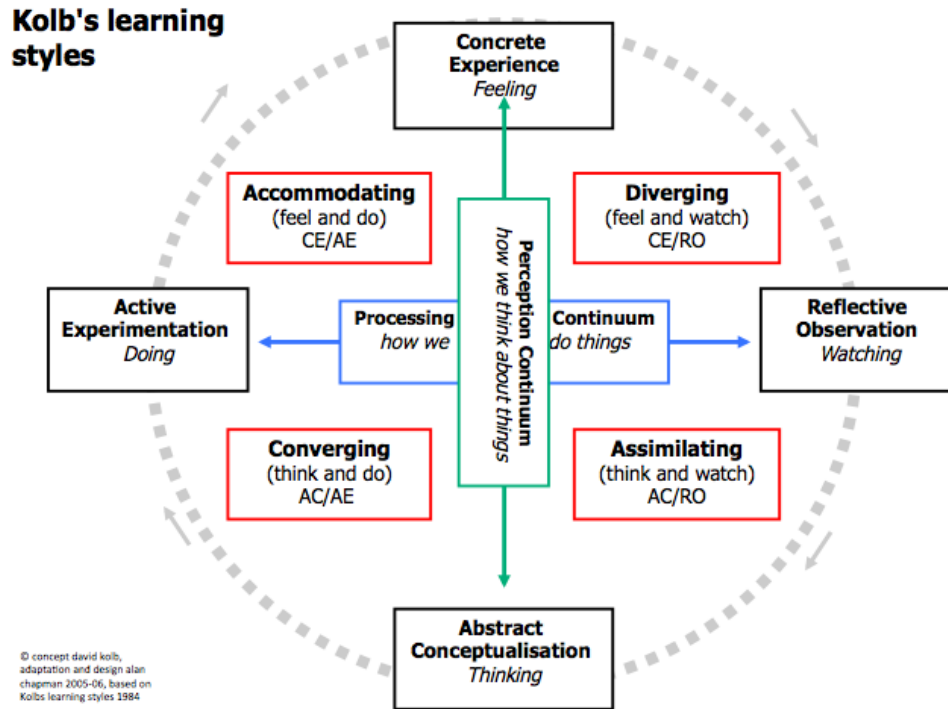
To overcome the gap between different cognitive types of thinking it is necessary to work out methodological cognitive science strategies. To harmonize the mentality of different cognitive style learners it is necessary, first of all, to compile a questionnaire to identify the students' cognitive styles and then to offer to them assignments different from their cognitive styles to fulfill them within a limited allocated timespan. All these methods and approaches can foster the development of innovative strategies to harmonize the learners' cognitive style diversities through reading assignments to the texts.

3. Results

3.1 *Inherent characteristics of different cognitive style learners*

The terms in question are not new. They were coined in the early 1950s by Joy Paul Guilford. Under the convergent thinking the scholar understood critical/vertical, analytical/linear thinking as an instrument used to deduce a single best solution to a problem. In his theory creative and horizontal divergent thinking involved imagination to generate creative ideas (Guilford, 1950). In succeeding years these ideas about different ways of thinking were applied to education. Later David Kolb developed the above-mentioned ideas to facilitate the process of learning. In particular, he put forward an idea dealing with perception of new information. The model of different style learners D. Kolb called a *Learning Style Inventory*. Within its frames he developed a system consisting of a four-stage cycle of learning and four separate learning styles with the consideration of the cognitive processes of the learners (Kolb, 1976). In the construction of his system of learning D. Kolb proceeded from the idea that “learning is the process whereby knowledge is created through the transformation of experience” (Kolb, 1984: 38).

It can be understood that experience is the main process of getting knowledge or skill from doing, seeing, or feeling things. It is clear that his experiential learning style theory is grounded in the prior observation of facts or events. It had been stated by D. Kolb that in the process of obtaining knowledge learners undergo a four-stage learning cycle including (a) concrete experience (doing /learning on experience), when they encounter a new situation or reconstruct existing experience; (b) reflective observation of the new experience (reflecting/reviewing on the experience), when they come across certain contradictions between experience and understanding; (c) abstract conceptualization (concluding/learning from the experience), when as a result of their thinking they generate new ideas, or modify the existing ones; (d) active experimentation (planning/trying out what has been learned), when their ideas are put into life to see the results of it (Kolb, 1984). Thus, D. Kolb was successful in proving that to acquire new knowledge learners have to go through a sequence of operations from experience to reflection then from conceptualization to test and then to new experience. D. Kolb asserted that learning could be effective provided that the learners undergo all four stages of this model. However, there is no effective learning stage of the cycle on its own as this cycle is supported cross axially by emotions and actions. At the opposite ends of the north-south axis, called the Perception Continuum, D. Kolb detected that concrete experience and abstract conceptualization are supported by feeling and thinking correspondingly. At the far ends of the east-west axis, called the Processing Continuum, are placed active experimentation and reflective observation of the new experience it means that the learners are doing and watching simultaneously. D. Kolb was confident that learners could not do both variables on one axis at the same time. In a nutshell, together with it, there was developed a Learning Style Inventory (Kolb, 1976, 1984) in which by placing the learners on a line between concrete experience and abstract conceptualization; and active experimentation and reflective observation four main cognitive types were singled out. He discovered that Convergers, Divergers, Assimilators, and Accommodators are the cognitive strategic types according to which learners process information and do the assignments offered to them. Moreover, Learning styles specify a learners’ distinctive way of thinking, remembering and problem solving, designating their manner of speech behavior. Below you can see a schematic representation of the concept.



Picture 1. The scheme of Kolb's learning styles (Chapman, 2005, Kolb, 1976, 1984)

It has been proven that convergers, as the type of cognitive style thinkers can be characterized by the ability to acquire information and experience by means of abstract conceptualization; later on they modify this experience through experimentation. The lack of emotions makes the convergers deal with objects rather than with human beings. They are good at practical implementation of ideas, can concentrate on hypo-deductive reasoning on specific problems, and are thought to have narrow interests. Together with the scarcity of emotions and limited interests, this type of cognitive style thinkers, having the strive for abstract conceptualization can be called active experimenters. They are mostly motivated to discover the significance or to identify how an action can be fulfilled or a result can be achieved. Application and value of information is increased by the identification of the detailed information about the system's operation.

Another type of cognitive style thinkers, the divergers get information through a concrete experience and reflective observation. It can be said, that in comparison with convergers they are more apt for generating ideas and are more "people oriented". In general, they are more emotional than the convergers. Their imaginative ability is most advanced allowing them to see things from different viewpoints, and their cultural interests are broad. Divergers as the cognitive style thinkers can be called concrete learners, who are motivated to discover the relevancy or "why" of a situation. That is, they are likely to make out different variants and various scenarios of a situation. Divergers, in comparison with convergers would rather reason and explore preferring the information to be given to them in a detailed, systematic and reasoned manner.

Assimilators are the third type of cognitive style thinkers that scientists speak about. This kind of thinkers get experience through abstract conceptualization and transform their experience through reflective observation. Similar to convergers, they are less concerned with people and are more absorbed by concepts. Assimilators are usually defined by abstract conceptualization and can also be called reflective observers. They are known as strong at creating theoretical models and are more likely to excel in inductive reasoning. They are absorbed by the idea to answer the question, "what is there to know?" In other words, they are striving at the

pragmatic purpose of the new information. Respecting the knowledge of the expert, they develop an accurate and organized way to acquire the correct answer to the posed issue.

Accommodators are regarded as the fourth type of cognitive style thinkers. They can be characterized by the zest to grasp knowledge through concrete experience and transform their experience contrary to assimilators, through active experimentation. They are noted for their intuition and impatience when the situation contradicts their ideas or they cannot easily find all the answers to the problems or reach the anticipated result. They are good at doing things rather than reflecting or observing. This type of cognitive style thinkers is risky performing well on the spur of the moment when required.

As cognitive type of thinkers, accommodators depend mostly on concrete experience and are called active experimenters. Their motivation question is, “what would happen if I did this?” Otherwise stated, they do their best in trying to foresee the potential scenarios in the future. They do their best to find relevance in the previous and even sometimes unsuccessful experience and reckon what can be done, proceeding from the decisions of other people’s learning experience. Accommodators perform well when dealing with complexity and are able to see relationships among different aspects of a system (Kolb & Fry, 1974).

However not all these four cognitive strategic type learners can be applied to fulfill the educational purposes. Only two of them – convergent strategic style learners and divergent strategic style learners can be focused on in the English language learning/teaching process.

Convergent strategic style learners ground their learning in abstract conceptualization, divergent strategic style learners prefer concrete experience. As they are placed on the opposite ends on the axis of Perception Continuum, it is possible to see the similarity and differences in doing assignments necessary for developing reading skills. D. Kolb (Kolb, 1984) showed that convergent strategic style learners are better at solving only one possible task, whereas divergent strategic style learners show their best when alternative variants are offered to them. It has been stated that the predictable results tasks are suited for convergent strategic style learners. They lose confidence with new information, techniques and unpredictable results. They tend to choose reliable and previously acquired information. This gives them the sense of assurance and predictability. They prefer to accumulate information and reuse it repeatedly. They are best at solving one particular problem at a time (Kolb, 1984).

Divergent cognitive style learners opt for novelty. They would rather work with alternative ideas and numerous solutions. Traditionally they are able to generate revolutionary ideas to give unpredictable judgement to ideas and make original conclusions. Their unexpected evaluations speak for their creativity and prove their cultural interests and the wish to gather information. Divergent cognitive style learners are good at brainstorming (Duff, 1986), free writing, mind and subject mapping (Strategies of Divergent Thinking, 2014).

It should be underlined that although the dichotomy of these two types of cognitive style learners was discovered decades ago, it has remained in oblivion of educational methods and no proper attention has been paid to it on the part of teachers and textbook writers. The assignments worked out in accord with a certain model ignored the learners’ cognitive styles differentials.

At the current stage it is clear that it is impossible to disregard this basic dichotomy: the convergent cognitive style learners and divergent cognitive style learners. It should be said that the qualities of the two elements may be manifested quite explicitly according to individual peculiarities and the surrounding context. A language teacher has to keep in mind these two types of cognitive style learners. Otherwise stated, non-specified assignments do not tend to bring spectacular academic achievements.

Thus, it is evident that this dichotomy should be bridged by means of the assignments that harmonize the differences of convergent/divergent cognitive style learners. The idea of linking social context and cognitive development by the learner in the process of reading texts was elaborated by L. Vygotsky (Vygotsky, 1978). The process of assignments creation is founded on the use of the interlinguistic approach, which is of primary importance within the framework of the psycholinguistic approach.

Different types of assignments are bound to focus the learners' attention on different features of the text to accomplish various tasks that cause different types of assessments.

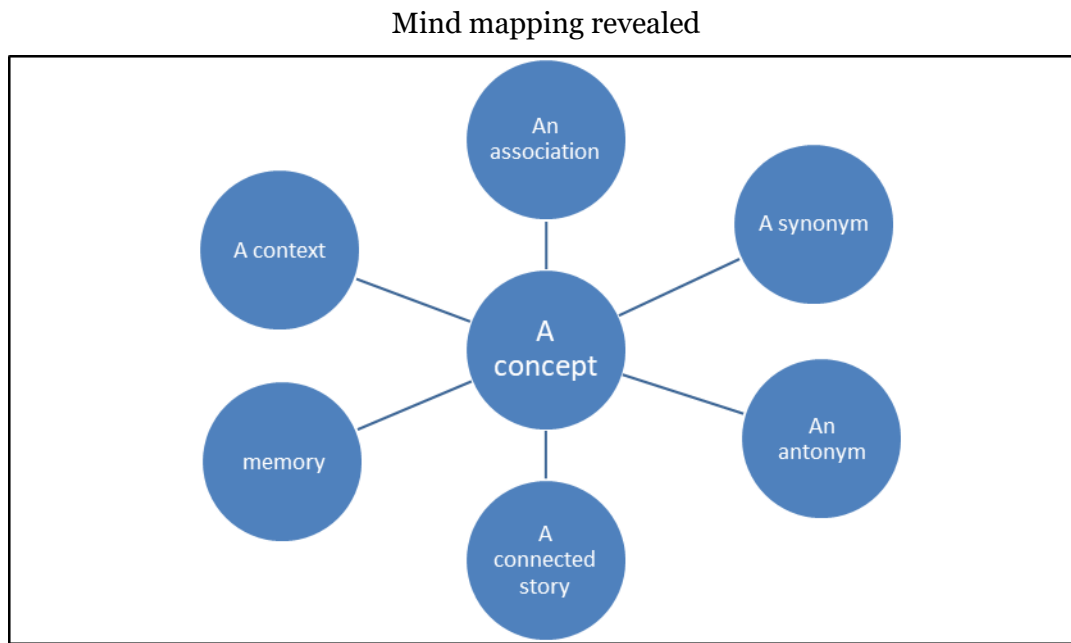
It should be noted, that the approach to the process of the creation of assignments for the two types of learners is different, as it requires various strategies. In other words, the assignments for the convergent strategic style learners should be predictable and bring about the anticipated results.

To acquire new knowledge, the convergent cognitive style learners should use their prior experience and knowledge by transferring them into a new one, i.e. they apply the previous information and data for the purpose of acquiring new knowledge, which can be applied for practical and theoretical pragmatic purposes. It is common knowledge, that data, information and knowledge are closely interconnected as "information helps to expand our knowledge beyond the range of our senses", at the same time it "captures data at a single point. The data changes over time. The mistake people make is thinking that the information they are looking at is always an accurate reflection of the data" (Difference Between Information and Knowledge, 2016).

As for the divergent cognitive style learners, brainstorming presents is in itself one of the fertile techniques in the process of learning (Reid, 1984). To put it differently, brainstorming potential topics are in great demand while discussing the language issues that are considered as the inalienable basis for each text, as well as the process of compiling ideas, connected with the subject under discussion. It should be taken into account the very start that every learners' suggestion concerned should be viewed and scrutinized until the teacher gives all the pros and cons on par with by their commentaries and arguments, concerning both the content and the expression planes of the text in question. As brainstorming is usually based on the "piggybacking" method, in which each of the ideas can be used to stimulate the occurrence of the new ones and more and more new possibilities to express individual visions are created, it is preferable that all of them can be recorded and systematized in a special journal or by means of some audio-visual aid before discussing and actualizing in class. It is important to underline that associative thinking is of primary importance for the development of divergent cognitive style learners in the course of language learning.

Generally speaking, that while discussing a particular topic extracted from reading materials in the process of speaking or writing it should be taken into account that on the one hand the conceptual approach to the subject-matter, as concepts in terms of their content structure may be presented both at the levels of the center (the core) and periphery (where branches of the topic are being concentrated), and on the other hand they can be analyzed in terms of close interaction between the conceptual fields. It is evident that one of the most effective methods applied in teaching for divergent thinking development is the method of subject and concept mapping (Boucquey, 2015), founded on semantic networks and their visual representation of correlating ideas, concentrically organized and developed, which can be used with both divergent and convergent cognitive style learners to be manifested (see Picture 2.).

Picture 2 provides an example of is subject and concept mapping technique illustrated with a help of the following scheme:



Picture 2. An example of concept mapping

At the same time, the issue of concepts and values (Shennan, 1991) is posed in this connection, attracting special attention to some more or less significant verbally expressed layers of the text content from the position of pragmatic communicative purpose actualization. Otherwise stated, both the content and the expression planes of the material for reading subject to various interpretations as far as its basic and additional topics, as well as their linguistic representation, are concerned. For divergent cognitive style learners this approach seems to be interesting and most inspiring as it presents the new ways of creative thinking and the language usage, which is most appropriate for this category of learners.

3.2 Divergent and convergent cognitive style learners' assignments

This paragraph deals with possible assignments for different types of cognitive learner. The research specifies the need to elaborate different types of assignments as they extract information from the texts in different ways. It is in educators' responsibility to keep in mind their differences.

This situation presents a problem in terms of restrictions concerning the content and the communicative pragmatic purpose of the text under analysis. Thus, for example, when one begins asking questions dealing with certain characters or situations described, he/she should not go beyond the limits of the story if this is not specially noted while setting the task, otherwise it is difficult or sometimes impossible to understand whether a student understands the content properly. At the same time divergent way of thinking presupposes multiple choice in the process of decision making, and here the notion of discourse that includes both linguistic and extralinguistic factors are to be taken into consideration, i.e. communication in social context (Hatch, 2000) serves as an exceptionally important criterion, which facilitates the learners to use the language in the close to natural conditions. In other words, this approach may include interactive tasks, based on opinions presentation, role-play, debates, etc., that inspires the learners' realization of their creative potential and the ability to find appropriate solutions.

The next issue concerns the evaluative criteria that to be given before the discussion of the text. For instance, brainstorming requires answering various questions in the process of

topic analysis (for example, “How would you describe *something*? What are the causes of *something*? What are the effects of *something*? What is important about *something*? What are the smaller parts that comprise *something*? How has *something* changed? Why are those changes important? What is known and unknown about *something*? What category of ideas or objects does *something* belong to? Is *something* good or bad? Why? What suggestions or recommendations would you make about *something*? What are the different aspects of *something* you can think of?” (Strategies of Divergent Thinking, 2016), though it should be borne in mind that the answers are to be prepared in accordance with the initial text parameters, including both content and expression planes of it, as well as linguistic and cultural constraints.

It is also important to underline from the very beginning that this does not mean to say that these parameters impose any kind of restrictions required and demanded from the creative abilities of the learners. We cannot agree with this statement as though it narrows the area of application, as it makes the task more complicated and thus seeks more interesting and sophisticated approach to the problem-solving process. Especially useful seem to be the assignments, based on the necessity to use certain linguistic units, included into the scope of the new linguistic material that has to be reproduced and used by students in actual speech. In this case, the seeming lack of creativity may find compensation in the diversity of topics, or subjects to be discussed within the frames of the repertoire of linguistic means required. At the same time, it becomes absolutely clear that as far as creative approach to the choice and arrangement of language means are concerned, divergent cognitive style learners possess high potential in terms of linguistic variability and demonstrate different ways of linguistic representation they have acquired (synonyms, antonyms, figurative meanings, metaphorical expressions, etc.). The most important task of the teacher in this regard is to assist them in obtaining knowledge and making sure of the constantly increasing level of their proficiency.

It should be said, that although the global goals are identical, divergent cognitive style learners have different intermediate tasks to approach the setting. Thus, the assignments for different cognitive strategic style learners should be different, as they evoke different cognitive abilities. The greatest advantage of divergent cognitive style learners is connected with their method to achieve their main goal on the way to which they come across a lot of challenges and use both, previous and new, unexpertised knowledge. This results in using creative methods of experimentation in certain situations. They subconsciously tend to choose the method of trial and error to reach their ultimate goal. They tend to digressions of various types which are found in the field of associative thinking in terms of the corresponding type of cognition.

Convergent cognitive style learners are noted for goal setting, strategy choice stability, as well as the stability of the outcome and its presentation. Divergent cognitive style learners are not creative per se, but their creativity exists in a different dimension, and some of them diverge from the goal they have set. That is why their level of assessment is also non identical. Convergent cognitive style learners are able to acquire certain features of the divergent style, while doing certain tasks. It is possible to choose identical material for the two types of learners, however the assignments for the texts should differ according to the type of cognitive styles orientation and therefore improve their understanding of the text, both from the content and expression points of view. Gradually the teacher is to introduce certain material that will help the convergent cognitive style learners develop creativity and to assist divergent cognitive style learners in achieving their goals without strict prescriptions.

The well-known four reading comprehension tasks (Robinson, 1978) can be singled out according to the two above-mentioned cognitive style learners' categories: the convergent cognitive style learners prefer information because they can scan the text for one bit of information found in one part of the text.

Divergent cognitive style learners prefer to do three other types of assignment, or tasks, such as coreferential tasks – when questions deal with different parts of the text and which learners need to put together to fulfill the task; inferential tasks which imply the search of implicit information to give answers and multiple response when there is no single correct answer to the task; and multiple choice questions that permit learner to reflect different aspects of the text. Such tasks are unlikely to be done by the convergent cognitive style learners at the initial stage without proper words and phrases that prompt them to give the correct answers. Later on, they will get used to this type of tasks and improve their creativity (Robinson, 1978).

Convergent cognitive style learners tend to choose teamwork, their goal being identical. And divergent cognitive style learners prefer to work individually, as of their nature is noted to its creativity.

As far as the presentation of the text is concerned, convergent cognitive style learners will use in their answers the package phrases that guide the text. Their answers would be meticulous, measured and immaculate. Divergent cognitive style learners can do all these four comprehensive assignments naturally. At the subconscious level they prefer not to use the ready-made phrases that are traditionally used for the presentation of the text and jumble the order of the parts of the text. Besides verbal information, they extract nonverbal knowledge that can violate the cohesion and coherence of the text to make lyrical digressions.

Convergent cognitive style learners and divergent cognitive style learners use different methods to approach to doing the comprehension assignments. To reproduce a text, the former use familiar words found in formal English while the latter prefer to interpret the information in their own way.

4. Discussion

4.1 *Revealing different types of cognitive style learners within a group*

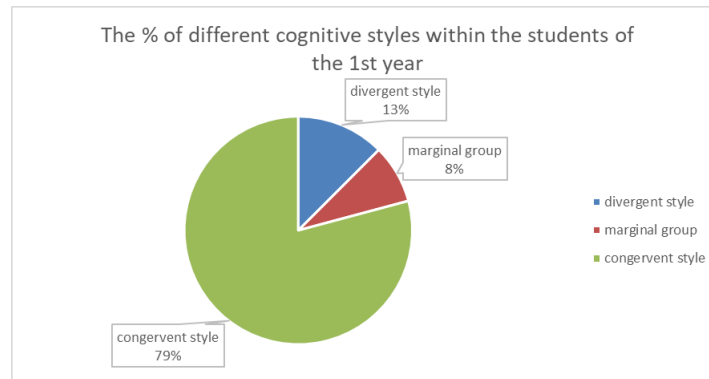
The authors of the present article have carried out a preliminary experiment concerning the identification of different cognitive style learners. The participants of the test were the students of the 1st year, amounting to 120 participants. They were given several tasks (1, 2, 3) and written translation that are described in detail below.

The results have shown that 16 students out of 120 belong to divergent cognitive style, which is very few. The rest are convergent style students, but within the 104 there exist also a marginal group of 8-10 students with the tendency to divergent style. Thus, the majority of students turn out to be of convergent type.

The given diagram exemplifies the percentage of the existence of different cognitive styles learners within the 1st year students:

The diagram (Picture 3) shows the revealed result of 13% student being of divergent type, 8% marginal group the remaining 79% – the convergent type.

The task of the educator is to harmonize the difference to bring the convergent cognitive style students as close as possible to the divergent ones. The remaining tasks for researchers is to further the research to describe the existing types in more details.



Picture 3. The percentage of different cognitive style learners within the studied groups

To reveal the existence of different types of cognitive style learners it is necessary to give the student a questionnaire to identify their personal psychological type. However, there is another way of doing so.

(1) The learners could be given a template with a task to describe a theme. The convergent cognitive style learners give one-sentence simple answers that follow the structure of the template, answer the helping tips and do not remove them to make them parts of their answer. Divergent cognitive style learners ignore the tips and are guided by the essay title. They give a full-fledged text to meet the assignment, usually containing 250 words or more.

(2) Another task concerns reading and answering the questions aimed at the revelation of their cognitive type. Convergent style learners prefer to answer direct questions concerning the place and time of the action, while the divergent students prefer to expand on the question starting with such question words as 'why, how could it happen, etc.

(3) When asked to retell a text in writing, the convergent students produce no more than 2 or 3 sentences, while divergent students give an essay of 250 words.

As for learning by heart, the convergent style learners do it eagerly whereas the divergent style learners find it complicated. Instead of learning by heart they prefer to interpret it in their own way. One more task concerning the identification of different cognitive style learners is connected with the translation of the text into the mother tongue. Convergent style learners tend to produce a word-for-word translation without getting the meaning of the words from the context. Divergent style learners comprehend the context and translate the idea of the text.

4.2 *The teacher as a director of different cognitive style learners*

Teachers continue to play a vital role in the process of prestigious selected education, as the primary task of the teacher is to classify the students into different cognitive style learners, as well as work out the method to reconcile the differences. As it has been stated by Ch. Nuttall, these factors should be taken into account, especially when concerning convergent cognitive style students being somewhat less active, in our terms, as encouraging, which means urging them to have a try, praising, etc.; prompting, which means setting supplementary tasks, helping the students complete the original assignments successfully; probing, which means finding out the reason for the student's particular answer; modelling, which means demonstrating appropriate ways of doing things; clarifying, that is giving examples and explanations (Nuttall, 2008: 36). To put it differently, every student should always feel to be in the center of attention of the teacher and have a deep awareness of their knowledge and potential, based on motivation as the self-concept (Hoffmann & Kossack, 1994).

We proceed from the tenet that the teacher's role is considered in terms of the intensive and extensive reading issues, where both the procedure and the purpose are characterized by the features that involve different approaches: thus, for instance, in the course of intensive reading under the guidance of a teacher skills-based and text-based classes are to be distinguished (Nuttall, 2008: 36). Thus, for example, in a skills-based class the variable nature of the process of inference can be presented to the convergent cognitive style learners, while some specific objectives of the assignments presuppose a certain approach or algorithm unchangeable can be explained to the divergent cognitive style learners that have to be acquainted with some limited and strict regularities issues, though may certainly practice choice variability in terms of skills and strategies while working with the text itself. As the aim of reading for detail is to arrive at understanding, when special attention is paid to the content of the text as well as the means of its representation, it is necessary to train strategies that can permit the students to work with other texts.

It is of primary importance for both types of cognitive style learners under consideration to do assignments that would simultaneously develop their abilities to level the differences of their cognitive styles.

4.3 Some of the ways of developing mental flexibility and creativity

Thus, during English reading classes when the attention of the learners is focused on the text, it is appropriate to offer for the convergent cognitive style learners not only the whole set of strategies and practices necessary for the acquisition of the reading skills, but also to introduce them to various kinds of Internet texts noted for the possibility of the multiple choice finals, according to the hypertext type (this can be exemplified by nonlinear narrative novels by James Joyce, Jorge Luis Borges, Italo Calvino, presenting several possible paths in the end of narration, that imply the creative part of the reader as a certain co-author). Otherwise stated, this is bound to develop mental flexibility and creativity within the type of learners in question. As for the assignments, it is clear that they should include the acquired skills and strategies application, accompanied by creative approach manifestations concerning the text content structure. It should be mentioned that both skills-based and text-based learning procedures are complementary issues.

Extensive reading is indispensable for the development of cognitive abilities of the students, especially in terms of training their memory and attention, as well as actualization of deductive and inductive methods. Thus, scanning and skimming types of reading mentioned above, as well as accumulating information are of primary importance alongside with various discursive factors (Hatch, 2000) and especially with the environmental involvements that influence the whole process of personality formation, including cognitive abilities and linguistic skills (Vygotsky, 1976).

5. Conclusion

In conclusion, it should be stated that primarily in the process of teaching reading all the teachers should take into account the existence of two major types of cognitive learners, they are convergent cognitive style learners and divergent cognitive style learners. As it has become evident from the present article they are able to extract different information from the same text and work with different assignments.

It is necessary to reiterate that convergent cognitive style learners can easily learn new linguistic units on the basis of their previous language experience. They rely in the main on the language as a regular system, and use it in their modelled reproduced speech. At the same time,

divergent cognitive style learners can easily generate creative ideas and thus they can be given the assignments of creative type. Their speech is characterized by creativity due to the invention of their own utterances.

Thus, it is evident, that convergent cognitive style learners require teaching strategies application, which concern static cognition abilities of the learner and the tasks offered to them should develop their dynamic style abilities that can bring them close to the divergent cognitive perspectives. Divergent cognitive style learners are noted for their creative abilities. And thus, the tasks offered to them should be aimed at the development of the competences to follow organization and stable regularities.

As a result, it can be safely stated that despite the fact that reading comprehensive assignments should be elaborated with the consideration of both cognitive style learners. In this case, educators should excel in developing the imagination of the convergent strategic style learners.

Although it has been established, that from the theoretical standpoint convergent and divergent types of thinking are considered different, in reality, they reveal a great number common features, as their main goal is identical. Convergent cognitive style learners and divergent cognitive style learners can be creative enough to find best solutions to numerous issues. Divergent cognitive style learners unprompted in their answers create numerous solutions. Convergent cognitive style learners should be asked to choose the best solution from the variety of answers given by the divergent cognitive style learners. Various assignments connected with abbreviations should be given to different cognitive style learners to harmonize the way of their thinking (Minyar-Beloroucheva, Sergienko, Vishnyakova & Vishnyakova, 2020).

Despite the fact that students are born with different cognitive types of thinking and thus possess different learning abilities, the assignments offered to them can equate their differences. This is bound to enhance the foreign language teaching and learning efficiency. With the aim to develop reading competences, a modern textbook and teaching methodology should meet the demands of different cognitive psychology strategies to harmonize the cognitive style differences. These are only preliminary studies and there is yet much to be done to implement the aforementioned ideas into practice.

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Promoting Authenticity in the ESP Classroom: The Impact of ICT and Use of Authentic Materials on Reading Comprehension

Mirjana Borucinsky & Jasmina Jelčić Čolakovac

*University of Rijeka, Rijeka, CROATIA
Faculty of Maritime Studies, Chair of Foreign Languages*

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Abstract

In ESP (*English for Specific Purposes*) classrooms, learners can be exposed to both non-authentic, i.e. adapted, and authentic texts. Choosing to introduce materials through the ICT method can also add to their authenticity since learners are often exposed to authentic materials via computers and mobile devices. In our study, we aimed to investigate the effects of technology and authenticity of teaching materials on student motivation and reading comprehension. By manipulating levels of authenticity (non-authentic vs. authentic materials) we discovered greater comprehension was achieved with learners exposed to non-authentic texts through ICT whereas motivation in learners is still better achieved with authentic texts and ICT. Our pre-test motivational survey points to a strong correlation between authenticity and ICT and student motivation although better comprehension is still achieved through the use of classroom-adapted materials.

Keywords: ESP, authentic materials, ICT, language learning, reading comprehension, student motivation.

1. Introduction

Authentic materials¹ are of special interest in *English for Specific Purposes* (ESP), as the focus of the ESP classroom lies on the (con-) text, rather than grammar or language structures (Fiorito, 2005). Furthermore, since ESP advocates the learner-centered approach to teaching, the ESP classroom seems to be “a very suitable platform for the implementation and introduction of authentic material” (Zohoorian & Ambigapathy, 2011: 4).

The main purpose of teaching ESP is to prepare students for communication in English in their area of professional expertise (Tarnopolsky, 2009), hence the design and choice of teaching materials depends on this premise to a great extent. This is supported by Richards (2001), who highlights the facilitating role of authentic materials as the communication which

¹ In this paper we consider the terms authentic materials and authentic texts to be synonymous. The notion of authenticity implies the use of authentic, i.e. non-contrived teaching materials and tasks.

takes place in the classroom must simulate as much as possible the communication observable in the real world outside.

- University-level ESP learners are more motivated to learn from authentic texts than they are from adapted materials.
- Use of ICT technologies in language instruction raises student motivation for learning.
- Despite their preference for authentic materials, students are able to learn more from classroom-adapted materials.
- Employing a combination of adapted and authentic texts might facilitate language comprehension as well as maintain the student's motivation for language learning.

Contrived teaching materials present unrealistic models of language, and they do not prepare students for their work environment. In that respect, they can be both demotivating and potentially counterproductive. This is especially true if students are already encountering authentic texts in English through other, non-linguistic courses. These are the reasons why the use of authentic texts is a crucial component of teaching ESP. Long (2007: 121) remarks that “texts in language teaching materials bear little resemblance to the genuine target discourse samples learners encounter in the world outside classrooms”, and that “every study in which language teaching materials – even supposedly LSP materials – and genuine texts have been compared has found the former to be unrepresentative in important ways”. Most importantly, non-authentic texts present unrealistic models of language and do not allow students to engage in purposeful communication, thus leading to a lack of motivation.

Henry Sweet (1899) is believed to be the first to advocate the use of authentic materials. A review of literature shows that there is a multitude of definitions of authentic materials and authenticity. In this paper we adopt the definition given by Nunan (1999), who defines authentic materials as “spoken or written language data that has been produced in the course of genuine communication, and not specifically written for purposes of language teaching”. In the same vein, Gilmore (2007) defines authentic language input as “any input introducing a real message produced to communicate ideas to real audience.” Authentic materials are not necessarily compiled by native speakers, nor professionals, but what is key is that they present language in context and expose students to genuine communication, i.e. realistic models of language.

Thirty years ago Nunan (1989: 138) raised the issue of the difficulty of accessing authentic input for classroom use, but today, with the advancement and constant development of *information and communications technologies* (ICT²), teachers have more spoken and written authentic materials available than they could possibly know what to do with (Mishan, 2005: ix).

Rubin (1979: 17-18) proposed that “good language learning depends on at least three variables: aptitude, motivation, and opportunity”. Opportunity refers to all the activities and materials which expose the learner to the language. Authentic materials prove to be very useful in providing opportunities for learners as they can “serve as a bridge between the classroom and the outside world” (Wong et al., 1995: 322). As the world changes rapidly, teachers need to be able to provide opportunities for students which will enable them to respond to the changes promptly and adequately. To achieve this goal, but also to raise students' motivation and interest, they should be exposed to authentic materials through the ICT method as it has been shown that authenticity embraces research from a variety of fields, including ICT (Gilmore, 2007: 98).

² “ICTs refer to technological tools and resources which are employed to communicate, create, disseminate and manage information” (Yunus et al., 2013), and can be applied to a variety of areas, including language teaching.

The value and role of authentic materials in the EFL and ESP classroom has been recognized by many teachers and researchers (cf. Porter & Roberts, 1981; Breen, 1985; Bachman, 1991; Bachman & Palmer, 1996; van Lier, 1996; Guariento & Morley, 2001; Gilmore, 2007; Tominac Coslovich & Borucinsky, 2010, etc.), whereas the use of ICT is a relatively new phenomenon, its application in higher education and foreign language teaching and learning has been discussed since the last decade of the 20th century (Vaičiūnienė & Užpalienė, 2010: 94). Research into the impact of ICT onto learning is relatively scarce, and almost non-existent in the Croatian learning and teaching context.

It is undeniable that there is a strong link between authentic materials, ICT and student motivation (cf. Little, Devitt & Singleton, 1989; Peacock, 1997, etc.) as the introduction of authentic materials through ICT provides students with a variety of context and allows them to be more independent, thus fostering the learner-centered approach. The benefits of ICT range from the availability of materials, students' attitudes, learner autonomy, authenticity, helping teachers, learner-centered approach to teaching and self-assessment (Jayanthi & Kumar, 2016). The key benefits of authentic materials and ICT are, in our opinion, learner autonomy and the facilitating role of the interaction between teacher and student. The latter is of special importance in ESP, since ESP instructors are not experts in the professional area and may hence lack background knowledge on content and subject matter. Thus, by introducing authentic materials into the ESP classroom through ICT, teachers are given the opportunity to learn from their students.

The benefits of using authentic materials in the EFL classroom have been recognized to highlight comprehension, present real language, provide opportunities to introduce cultural issues, enhance motivation, and create language awareness (cf. Shrum & Glisan, 2000; Paltridge, 2001; Guariento & Morley, 2001; Kelly et. al. 2002, etc.).

Gilmore (2007: 106) believes that authentic materials can be a great source of motivation because they are "inherently more interesting than contrived ones because of their intent to communicate a message rather than highlight target language". The impact of authenticity on learning and motivation has been attested by many researchers. For instance, Hussein (2017) carried out a research investigating the link between authentic materials and the development of the communicative aspects of language, in which he showed that using authentic materials can be regarded as an effective technique to improve the EFL learners' communicative aspects of language. In another study, Ayuningtyas (2017) was investigating the use of authentic materials on students' motivation in the ESP classroom. Based on the results obtained from a questionnaire, the author concluded that "the students enjoyed the teaching and learning process [in which authentic materials were presented], which can be seen from their showing interest and their immersing autonomous learning" (2017: 112). The study also revealed high level of student participation in the English classroom and ascertained that students were not too affected by the language complexity encountered in authentic materials. Another study was conducted by Boughanem and Laggoune (2017: 36) leading to a similar conclusion, namely that authentic materials are both beneficial and vital in motivating students. Finally, the authors concluded that authentic materials had an obvious effect on learners' motivation and that they greatly contributed to the improvement of students' fluency and confidence.

Though the use of authentic materials is emphasized in ESP teaching, it is also argued that the presence of authentic materials in the classroom is no guarantee of authenticity. It has even been suggested that authenticity does not reside in the texts themselves since authentic materials, once removed from the context in which they naturally occur, lose their authenticity (Widdowson, 1979). Consequently, as suggested by Velazquez and Redmond (2007), it is important that teachers focus on the authentic uses of materials and what can be done with them rather than on authentic materials themselves. For this reason, the question of authenticity, as some authors suggest (Pérez Cañado & Almargo, 2005), includes both the question of the use of

authentic language material and that of the organisation of teaching activities which require authentic language tasks.

Breen (1985) specifies four types of authenticity in language learning, stressing their close interrelations. These are: (1) authenticity of text used as *input data* for learners referring to the *quality* of the text in consideration; (2) authenticity of the learners' own interpretation of such texts; (3) authenticity of the tasks conducive to language learning; and (4) authenticity of the actual social situation in the classroom. It is not only important to present authentic content to students, but there are great many factors to be considered, such as the relationship between the authentic materials and the educational background, the teacher's experience with authentic materials and the support offered to learners. It seems that the implementation of authentic materials also leads to a continuous reflection process on one's teaching (Lozada et al., 2017).

Vaičiūnienė and Užpalienė (2010) recommend that learners and teachers should be exposed to authentic materials in order to acquire real language and "break the constraints imposed by the didactic nature of language curricula". Blagojević (2013: 114) warns that even though the benefits of using authentic materials in language teaching are approved, there is still hesitation when it comes to the implementation of such materials as teachers are reluctant to use authentic teaching material for reasons such as too much cultural and situational background, extensive explanations required that may hinder or slowdown the pace of a planned language class. The latter is, according to Blagojević (*Ibid.*: 114), especially true for ESP classes at university level which have "tightly packed syllabuses". Another negative point of using authentic materials in the ESP classroom is presented by Richards (2001) and Gilmore (2007) – who discuss the complexity of language found in authentic texts. Too complex language of authentic texts might be considered disadvantageous by many teachers, as well as the fact that the language elements are less frequently repeated than in the texts designed for language teaching courses. However, according to Benavent and Peñamaría (2011), teachers can turn this fact to their advantage by exposing their students to a great number of short authentic texts instead of exposing them to longer passages. They believe that the quantity of texts will provide a high enough level of frequency of the language elements aimed to be taught in the classroom and will help students recognize them. It is generally believed that authentic texts are not suitable for students with lower English language proficiency, but fortunately ESP learners are not typically beginners in the foreign language, and authentic materials usually provide a good setting for "introducing roughly-tuned input in a comprehensible way" (Benavent & Peñamaría 2011:90). To overcome the problem of language complexity, Gilmore (2007: 109) proposes adapting authentic texts to different language levels by constantly varying the tasks. Therefore, the role of the ESP teacher and materials designer is to look for authentic texts that fit the students' needs. However, even the language teacher may struggle with authentic texts, especially if they lie outside his/her speciality, which is rather common as language teachers are not experts in the specific field. Again, this can be offset by establishing an interaction with students, and by learning from students and thus improving teacher's knowledge on the subject matter.

It is also worth mentioning that preparing authentic materials can be very time-consuming, as they need to be constantly updated (Benavent & Peñamaría 2011:90). When selecting ESP materials, most teachers will first turn to published textbooks and other materials (e.g. web-based resources). However, the more specific and focused the needs are, the less likely it is that there are any published materials appropriate for the ESP group, especially those which are included in textbooks. Furthermore, preparing authentic materials is not very economical, as it is roughly estimated that one teaching hour requires from 5 to 15 writing hours (Dudley-Evans and St. John, 2009).

An authentic language sample can be successfully selected out of a variety of the 'real life', materials which communicate messages of different kinds, content, length, and have different aims and purposes (Blagojević, 2013: 115). Kelly et al. (2012) offer useful guidelines as to how to

prepare authentic materials. Upon distributing authentic text, students should be, according to the authors, divided into groups as group work will increase their motivation. According to the authors, for the authentic materials to be effective, the questions accompanying the authentic text, must be well constructed so as to: (1) give the students the opportunity to practice English; (2) help the students gain confidence in their English ability; (3) expose the students to cultural differences and customs; and (4) help the students develop their ability to find pertinent information quickly. According to the authors the first questions to start with are the so-called *tour questions* which allow students to get an insight into the material so as to make them feel more confident to tackle subsequent questions. These are usually simple multiple-choice or fill-in factual questions. The second type of questions are designated as cultural and personal choice questions, and can be used to emphasize cultural differences. These would require one word or written answers, but also students' personal preferences, which might lead to a lively discussion in the classroom. Finally, the third type of questions fall under the category of the so-called challenging questions and they "tend to work as 'equalizers' and slow down faster students so slower students can catch up". Such questions can be very detailed and involve reading the small print, or deductive reasoning. When students are working on the challenging questions, they often begin to compare their progress to that of their peers. These are the so-called *red herring* questions which are deliberately misleading "add to the competitiveness while developing the students' critical thinking".

Galal (2019: 78) proposes various criteria for the selection of authentic materials for a subvariety of Maritime English – English for Marine Engineering. The criteria are based on the: (1) Theme, (2) Students' needs, (3) Language, (4) Picture³ (for videos only), (5) Sound (for videos only), and (6) Cultural content. The first criterion, i.e. theme refers to the relevance, completeness of idea, suitability of session duration, etc. Criteria pertaining to students' needs include likeliness to interest students, age suitability and correspondence with students' language proficiency level. The category of language includes the linguistic features (e.g. lexis, syntax, functions, etc.), intelligibility, and whether real life language that is used contextualizes language to convey meaning. Finally the last criterion evaluates whether the content is culturally appropriate. Galal's (2019) criteria are similar to those proposed by Berardo (2006), who based his criteria for selecting authentic texts on the following factors: (1) **Suitability of Content** which covers questions such as: *Does the text interest the student? Is it relevant to the student's needs? Does it represent the type of material that the student will use outside of the classroom?* (2) **Exploitability** addressing questions such as: *Can the text be exploited for teaching purposes? For what purpose should the text be exploited? What skills/strategies can be developed by exploiting the text?* (3) **Readability** which focuses on the following questions: *Is the text too easy/difficult for the student? Is it structurally too demanding/complex? How much new vocabulary does it contain? Is it relevant?* And finally, (4) **Presentation** which is based on questions such as: *Does the text "look" authentic? Is it "attractive"? Does it grab the student's attention? Does it make him/her want to read more?*

In conclusion, the most important task we set by using authentic materials in the ESP classroom is to prepare students for everyday situations onboard ship, to make them feel confident about their use of English, and ultimately, communicatively competent. Furthermore, it has been established that self-motivation can lead to a successful language mastering (Brown, 2001: 79), so by introducing authentic materials into the ESP classroom we aim to achieve that goal. Finally, in the context of Maritime English, authentic materials allow students to activate their prior knowledge on a particular subject matter, which will broaden their understanding (Tominac Coslovich & Borucinsky, 2010).

³ The categories of picture and sound are not relevant for this study, hence they are not discussed in more detail in this section.

This article is outlined as follows: research methods and statistical tests employed in the study as well as research questions and hypotheses are elaborated in detail under Method; the data collected in the study is presented under Results; the interpretation of results and its relevance for the existing body of knowledge can be found in the Discussion section; finally, under Conclusions the authors summarize the main contribution of the study and offer implications for further research in the use of authentic texts in ESP instruction.

2. Method

The goal of the present study was aimed at investigating the role of authentic texts in ESP language instruction and student motivation for language learning through ICT and authentic materials. In order to achieve the set goal, two research questions were formed as follows:

RQ1. Are ESP students equally motivated for language learning through authentic texts and ICT as they are motivated in language instruction based on non-authentic materials presented through ICT?

RQ2. Does the authenticity level of classroom-used materials affect the reading comprehension in university-level ESP learners?

In order to provide an answer to RQ2, a hypothesis was formed accordingly:

H1: Non-authentic texts are more comprehensible than authentic texts.

Owing to its twofold nature, the entire research endeavour comprised two parts: a motivational pre-survey focused on investigating students' attitudes towards the use of authentic materials and ICT technologies in language instruction; and the main study of a quasi-experimental design focused on eliciting comprehension levels between participants exposed to authentic and non-authentic materials respectively.

2.1 Sample

The study included Croatian L1 learners of English as a foreign language. The research was conducted in the ESP learning context at the Faculty of Maritime Studies at the University of Rijeka. All the participants were university-level learners of Maritime English and were completing their first year of study. All study participants were asked to give an informed consent prior to their participation in the research.

2.2 Motivational pre-survey

The pre-survey was preceded by a short introduction in the participants' L1 in which the purpose of the survey was explained as well as the difference between authentic and non-authentic texts in ESP language instruction. The term ICT was also elaborated and examples of ICT classroom application were provided in order to prevent (the lack of) prior knowledge to intervene with the results of the survey.

The survey consisted of ten Likert-type items where the participants were asked to draw on personal experience and make their choice against the agreement scale of 1-5 (where 1 stood for *I completely disagree* and 5 stood for *I completely agree*). We opted for a 1-5 measure scale since we believed it offered sufficient variance in the measure of students' personal agreement with the statements (it was our belief a smaller scale would lack sufficient variance whereas a larger scale would potentially confuse the participants and thus yield inconclusive results). The ten survey items were grouped around two strings: the first set of five questions was

focused on ICT use whereas the second five-question set was concerned with the participants' attitudes towards the use of authentic texts in language instruction (Table 1).

Table 1. Likert-scale items included in the motivational pre-survey

Label	Item
<i>ICT1</i>	I am not equally motivated for classroom participation by an exclusive use of the traditional approach in language instruction (without the use of ICT) as I am motivated by the ICT-inclusive approach to learning.
<i>ICT2</i>	I am happy to join class when I know ICT instruction will take place that lesson (ex. <i>watching a video</i>).
<i>ICT3</i>	It is my belief I will retain more facts if the lesson is presented in an interesting way (ex. <i>the use of an interactive game quiz</i>).
<i>ICT4</i>	I believe I can learn equally much by watching a video as I can by reading a text on the same topic.
<i>ICT5</i>	Text reading is equally important for me as ICT instruction.
<i>A1</i>	Authentic materials are equally challenging as materials adapted for my language level.
<i>A2</i>	I believe I can learn more by reading authentic maritime texts.
<i>A3</i>	I prefer reading materials which have previously been adapted for my language level.
<i>A4</i>	Authentic materials used in everyday situations at sea will contribute to my overall communication skills aboard one day.
<i>A5</i>	I believe I will learn the most through language instruction which utilizes both authentic and non-authentic maritime texts.

The main purpose of the motivational survey was to elicit data on student motivation and to see whether the collected results correlated with the participants' attitudes on the use of authentic materials in the classroom. The survey itself was implemented by means of an online learning platform (*Moodle*) the participants were previously familiarized with through the course of their studies (the same sample of participants was used in the main study).

2.3 The main study

The purpose of the main study was to collect data to support our second research question which focused on the effect of authenticity on student comprehension. For this reason, a quasi-experimental design was implemented online among a group of ESP learners of Maritime English. The instrument comprised a reading text (a 900-word manual on radial crane installation) followed by seven reading-comprehension questions (multiple-choice type questions with one correct option). Two versions of the main study instrument were implemented: Group A was given the authentic reading text (AUText) whereas Group B was presented with the adapted version of the same text (ADAPText). Both texts were followed by the same set of comprehension questions in order to ensure the equality of input between the two groups.

The choice of reading material as well as the adaptation process itself was conducted bearing in mind the following criteria: 1. the topic of the reading material needs to fall within the maritime domain and likely be a part of the participants' current or future language curricula (this criteria was set in order to ensure the participants were familiarized with the reading topic to an

extent which would allow for overall comprehension to be tested); 2. the language level difficulty of the authentic material need not be higher than +1 in comparison to the participants' established level of English (B2).⁴ We have grouped the textual interventions performed on the authentic version of the reading text (AUText) into the following categories:

- i. Word or phrase insertion (ex. subject insertion);
- ii. Voice transformation (ex. passive-to-active transformation);
- iii. Lexical substitution (ex. less familiar word or phrase is replaced with a more widely used lexical item);
- iv. Lexical omission (ex. fewer words are used to express approximately the same amount of information);
- v. Word class substitution (ex. noun-for-verb replacement);
- vi. Tense alteration (ex. Future Simple is replaced with Present Simple);
- vii. Word order intervention
- viii. Cultural adjustment (ex. imperial measures replaced with corresponding international units of measure).

Table 2 contains practical examples of textual interventions for each of the category listed above.

Table 2. Examples of textual interventions across eight categories

Category	Example
<i>Word or phrase insertion</i>	<p>AUText The Company's liability under this Warranty is limited to treatment of parts as set forth in the above paragraph.</p> <p>ADAPText The Company's liability under this Warranty is limited to treatment of parts as it is described in the paragraph above. (<i>subject- verb insertion</i>)</p>
<i>Voice transformation</i>	<p>AUText (...) the upper swivel stop assembly must be rotated so that the swivel stops will fit into the cut-out sections of the assembly.</p> <p>ADAPText (...) you need to rotate the upper swivel stop so that they fit into the cut-out sections of the assembly. (<i>passive-to-active change of mode</i>)</p>
<i>Lexical substitution</i>	<p>AUText Coat the inside surface of the bushing and the anchor pin with molybdenum grease before inserting pin.</p> <p>ADAPText Grease the inside surface of the bushing and the anchor pin before inserting the pin. (<i>lexical substitution</i>)</p>

⁴ The language levels referred to in this paper are used and discussed as they are established by the CEFR standard (*Common European Framework of Reference for Languages*). Language proficiency is expressed in six levels (ranging from A1 to C2) which are grouped under three broader levels (Basic User, Independent User, and Proficient User). The Faculty of Maritime Studies in Rijeka, where the sample was reaped for the purposes of this study, does not require its students to subject to formal assessment of their language skills apart from the testing which constitutes their regular course requirements. According to the institution's English course syllabuses, first-year students are expected to complete their studies at B2 level ("independent user") of the Common European Framework of Reference for Languages (2002).

Lexical omission	AUText Coat the inside surface of the bushing and the anchor pin with molybdenum grease before inserting pin.
	ADAPText Grease the inside surface of the bushing and the anchor pin *omitted before inserting the pin. (<i>lexical omission</i>)
Word class substitution	AUText The crane will require some assembly during installation.
	ADAPText The crane will need to be assembled during installation. (<i>noun-for-adjective substitution</i>)
Tense alteration	AUText Lift the turret assembly over the mounting flange on the pedestal so that the boom will be centered between the two rigid hull inflatable boats.
	ADAPText Lift the turret assembly on the pedestal so that the boom is centered between the two rigid hull inflatable boats. (<i>Future Simple-to-Present Simple alteration</i>)
Word order intervention	AUText The Company's liability under this Warranty is limited to treatment of parts as set forth in the above paragraph.
	ADAPText The Company's liability under this Warranty is limited to treatment of parts as it is described in the paragraph above . (<i>word order intervention</i>)
Cultural adjustment	AUText Torque to 5 ft-lb, with Never-Seize.
	ADAPText Rotate using a force of 6.78 Nm and apply WD40 (<i>ft/lb replaced with corresponding international measuring unit; foreign product label replaced with a product label sold in Croatia</i>).

3. Results

The motivational pre-survey data compiled for each of the items in the questionnaire (N = 10) as well as the valid percent are given for each of the five category responses (*completely agree; mostly agree; neither agree nor disagree; mostly disagree; completely disagree*) (Table 3).

Table 3. Motivational survey data table (valid percent (%); N = 62)

Item	N (responses)	completely agree	mostly agree	neither agree nor disagree	mostly disagree	completely disagree
ICT1	62	9.68	16.13	45.16	16.13	12.90
ICT2	62	19.35	54.84	16.13	4.84	4.84
ICT3	62	50.00	40.32	4.84	3.23	1.61
ICT4	62	20.97	45.16	14.52	16.13	3.23
ICT5	62	19.35	35.48	30.65	14.52	0.00
A1	62	14.52	38.71	40.32	6.45	0.00

A2	62	29.03	50.00	12.90	8.06	0.00
A3	62	29.03	46.77	19.35	3.23	1.61
A4	62	61.29	33.87	3.23	0.00	1.61
A5	62	51.61	43.55	4.84	0.00	0.00

The majority of participants (N = 62, mean age 19.00, 6 female and 56 male students) in the pre-survey opted for *completely agree* and *mostly agree* categories when responding to items on the use of authentic materials in language instruction (Items A1-A5). The same tendency was recorded for the use of ICT in language instruction (Items ICT1-ICT5) (Figure 1).

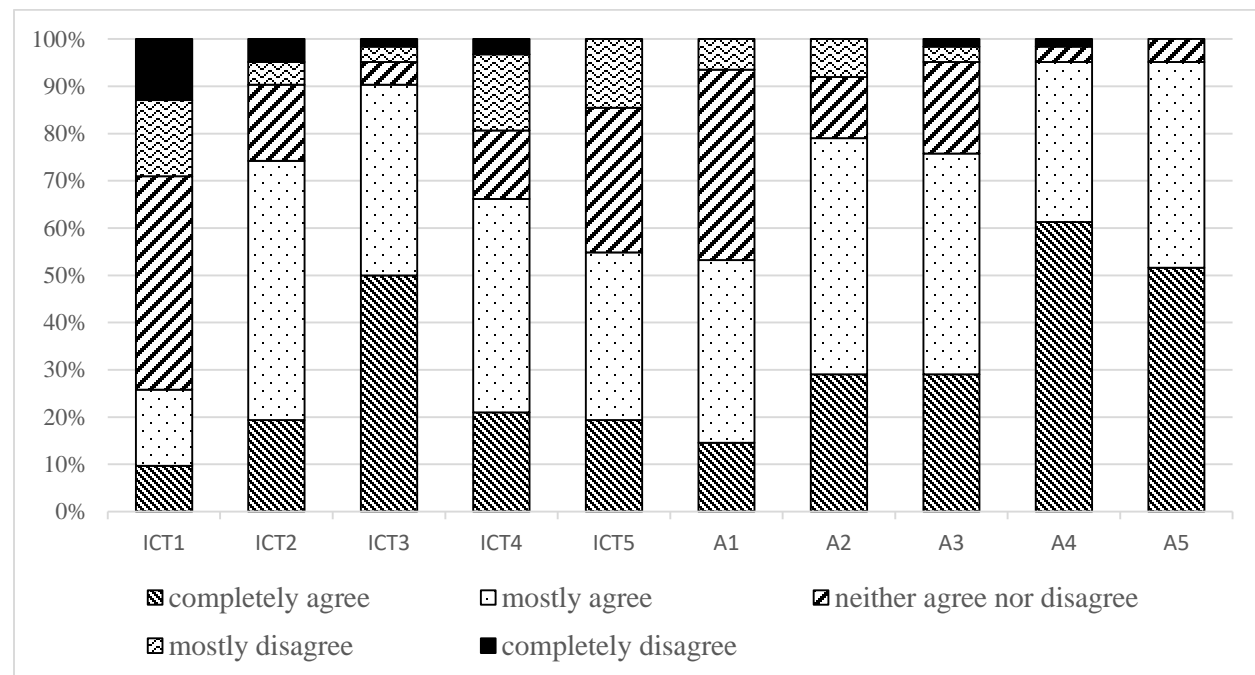


Figure 1. Visual representation of the participants' responses in the pre-survey (N = 62)

The main study was conducted on the same sample of participants (N = 68, mean age 19.57, 6 female and 62 male students) which was randomly divided into two groups (AUText Group (n = 34, mean age 19.76, 31 male and 3 female students) and ADAPText Group (n = 34, mean age 19.41, 31 male and 3 female students)). A comparison of descriptive data for both groups can be found in Table 4.

Table 4. Descriptive statistics for the two groups in the main study (N = 68)

	AUText Group (n = 34)	ADAPText Group (n = 34)
Mean	4.56	4.94
Standard Error	0.18	0.13
Median	5.00	5.00
Mode	5.00	5.00
Standard Deviation	1.02	0.74
Sample Variance	1.04	0.54
Kurtosis	11.81	1.54
Skewness	-3.17	-0.87
Range	5.00	3.00

<i>Minimum</i>	0.00	3.00
<i>Maximum</i>	5.00	6.00
<i>Sum</i>	155.00	168.00
<i>Count</i>	34.00	34.00

An independent two-sample t-test was used to test H1 (*Non-authentic texts are more comprehensible than authentic texts*). ADAPText Group (M = 4.94, SD = 0.74, n =34) was hypothesized to show greater reading comprehension than the AUText Group (M = 4.56, SD = 1.02, n =34). This difference was found to be significant at .05 level, $t(66) = 1.67$, $p = .04$ (1 tail).

4. Discussion

The answers collected in the motivational pre-survey undeniably support the fact that has already been suggested by previous research in the field: the use of authentic texts in language instruction is in direct connection to the learners' motivation as it offers opportunity to explore the language in its natural context and motivate higher classroom participation. As we have indicated in the introduction, the reason why authentic materials incite motivation in learners and why contrived texts pale in comparison could lie in the fact that ESP context is learner-centered and its primary goal is to achieve communicative competence in language learners. A combined percent of over 95% of our participants replied they believed the use of authentic texts contributes to the development of their communication skills in their future work environment (*see Table 3*). Furthermore, 50% of them "mostly agreed" whereas 29.03% "completely agreed" they can learn more by reading authentic texts instead of non-authentic, i.e. classroom-adapted materials. However, it is our belief ESP learners are not completely blind to the benefits of non-authentic materials being used in language instruction; over 40% of our participants were unsure as to whether authentic materials were equally challenging to them as non-authentic texts are; the majority of our participants (combined percent of over 75%) declared they "mostly" and "completely agreed" to preferring materials adapted for their language level. Finally, over half of our participants (51.61%) completely agreed and 43.55% mostly agreed with the statement that highest learning achievements could be reached through language instruction that utilizes both types of teaching materials. It could be suggested that ESP learners have noticed, through their years-long participation in EFL context, the same results as their language instructors have; not each of the four language skills can equally benefit from the use of authentic materials. Productive skills such as speaking involves communicative participation which relies heavily on the speaker's self-motivation and overall interest to engage in a conversation. An authentic reading text, if well-selected for the teaching context, can thus serve as a conversational prompt to peek the student's interest in a given topic and make them willing to participate in a discussion. Reading skills, on the other hand, might not benefit from authentic materials to the same extent as speaking. Our main study data yields support to this conclusion; the group that was given the contrived version of the reading text outperformed the group whose reading task included an authentic text. The recorded differences in the responses to comprehension questions were found to be statistically significant, thus yielding support to our hypothesis on contrived materials being easier to read than authentic texts (*see Results*). Since the same original text was used for both groups (in terms of length, scope, and topic), the differences in reading comprehension skills could only be attributed to the difference in the levels of text authenticity. We might, therefore, agree with our earlier statement that not all language tasks will benefit equally from authentic materials. Reading comprehension is definitely one of these tasks since authentic texts are notorious for their difficulty in vocabulary use and their lack of repeated structures. As for the latter, grammar instruction, which draws on repetition as one of its key methods of instruction, could certainly benefit a lot more from materials adapted for classroom use.

One must be mindful of the selection criteria for authentic texts which have been discussed in the Introduction and keep in mind the readability of authentic material and how well it can be implemented in language instruction to teach the targeted language structures (for example, a VHS communication transcript might not present the best choice for teaching grammatical categories such as passive or gerunds, but it might be used as a role-play prompt for students to engage in a conversation).

5. Conclusions

The use of authentic materials in ESP context has shown to raise the learner's level of self-motivation and interest to participate in classroom activities. We have found that authentic texts are not equally beneficial for all language skills and that contrived texts should still be preferred over authentic texts when it comes to reading comprehension or grammar instruction. Perhaps an optimal solution can be sought in the implementation of both authentic and contrived materials, depending on the lesson instructed. Students will not benefit from authentic materials if there are no adequate tasks to support the materials. And by adapting the authentic texts even slightly, we still retain authenticity (at least to a degree, i.e. in the broad sense) but make them more available for students. Both, authentic texts and ICT are valuable supplementary tools which can be used in the ESP classroom, but their implementation requires a significant amount of time. When seeking to engage the students in a discussion, authentic texts might present a nice starting point and a way to raise their motivation for the lesson. When greater emphasis is placed on retention (either structure- or vocabulary-based), it might be best to resort to classroom-adapted texts where the targeted structures are introduced, for example, by mode of repetition. This is supported by the findings in our main study where the contrived version of the text was understood more readily than the authentic version. Further research might investigate the effect of mode of participation on student motivation and reading comprehension; for example, instead of the individual approach to task employed in this study, one might explore the effect of pair and/or group exposure to authentic materials.

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A Discourse Analysis of English-Arabic Cross-Culture Interactions between Arabic Speaking Mother and English Speaking Daughter: An Interactional Sociolinguistics Approach to ESL Teaching

Azza Abughrasa

Montclair State University, Department of Linguistics, Montclair, UNITED STATES

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Abstract

This study focuses on conversations between a Middle Eastern mother and her daughter who live in the United States. They travelled to the United States when the daughter was 3 years old and both have lived there for twelve years. Discourse analysis of conversations between the mother and her daughter, in addition to other speakers at the mosque, reveals the challenges the daughter faces when speaking Arabic due to her insufficient knowledge of Middle Eastern culture despite her comprehension of the linguistic structure of utterances both at the semantic and grammatical level. The findings reinforce Grice's (1989) term *conversational cooperation* that requires mutual comprehension of speakers' intentions which underlie the linguistic level of utterances. By applying these findings on an ESL setting, it follows that ESL learning requires using the usage-based approach to reinforce communicative competence in addition to learning the grammar of the language.

Keywords: intercultural, sociolinguistics, translation, communication, overgeneralization, ESL.

1. Introduction

Second language learning usually takes place in isolation from culture and discourse. The learners put great effort into learning new vocabulary and grammar points of the second language, but not very often get the chance to practice speaking with native speakers in real-life situations. For international students who travel abroad to learn the language in the native speaking country, the native speaker they mostly talk to is the instructor. Despite the teacher's efforts to make language practice in the classroom as realistic as possible, the students as well as the teacher will always be aware that these are classroom activities that may not be used out of the that building. Therefore, the students will most of the time practice the linguistic component of the language more than the socio-contextual one.

As a result, second language learning is generally focused on the linguistic unites of utterances when it should take into consideration learning the utterances' references and meanings. In other words, second language acquisition should be based on understanding the meaning of the sentence in relation to its situational context because utterances are better

understood when their syntactic and referential levels are equally considered. Therefore, the linguistic competence of a second language is better achieved beyond the level of the sentence.

- Learning a second language in isolation from social context results in communication breakdown.
- Lateral translation from one language to another, though may work in some occasions should be avoided in learning a second language.
- Overgeneralization is not recommended because it may result in misinterpretations of the intended message.
- ESL learners should always be encouraged to tackle the given topic within the context and/or culture of the target language.
- First language can facilitate the learning process of the second language.

The interactions under investigation are analyzed in light of Gumperz' (1982) and Goffman's (1981) Interactional Sociolinguistics approach to discourse analysis which focuses on the context in which the utterances are used. In this case, if one of the interlocutors is not familiar with the context in hand, misunderstandings are likely to take place. One example is conversations between individuals who belong to different cultures and the potential challenge they may face that can likely lead to communication breakdown.

This article focuses on analyzing utterances that are produced in interactions between a mother and her daughter who are originally from the Middle East but live in the United States. The analysis is done on the utterances which are produced in two different contexts: by the daughter when talking with her mother, and by the daughter when talking to other Arabic speakers in the mosque with the presence of the mother. Discourse analysis of these conversations highlights the challenges the young daughter faces due to her insufficient knowledge of Middle Eastern culture despite her comprehension of the linguistic structure of Arabic utterances.

The following paragraphs provide an introductory background on the nature of discourse analysis and the approaches developed to study it. In addition, data analysis of mother-daughter conversations is also provided by the use of the interactional sociolinguistics theory.

1.1 *Background*

1.1.1 *What is discourse?*

Discourse can be generally defined as the combination of segments used to create written and spoken means of communication to deliver a message that may not be explicitly conveyed at the grammatical level. According to Matthew's (2005), dictionary definition of discourse, it is "any coherent succession of sentences, spoken or written" (p. 100). In other words, the term *discourse* includes the organization of linguistic components within, above, and below sentence level (Sharma & Sharma, 2010).

Theories that study linguistic form vs. linguistic function have provided different assumptions about the two paradigms. As a result, definitions to the term discourse involve three major parts. One definition is based on the structural form of the language that focuses on analyzing language "above the sentence or above the clause" (Stubbs, 1983: 1). However, discourse can also include meaning below the sentence level (Widdowson, 2004). For example, the utterance "later" used by one of the interlocutors when leaving at the end of the conversation means "I'll see you later". Although the utterance "later" does not constitute a full sentence, it carries full meaning within it. On the other hand, the full sentence "see you later" does not always carry literal meaning; in that it does not necessarily mean that the speaker will actually see the other person at a later time. It is a full sentence used to end a conversation and is not essentially taken to be intended in its exact words.

The second definition is more related to language use and discourse coherence; i.e. functional paradigm of linguistic theory or as Cameron (2001) refers to, *Social Theorists' Discourse*. Lastly, the third definition emphasizes the relationship that holds between both the form and function of language (discourse).

In a more detailed breakdown of the definition of the term discourse, Bloor and Bloor (2007) provide the following major divisions to it:

Definition 1: Discourse involves all the units within a sentence, e.g. words, clauses and phrases.

Definition 2: Discourse is the spoken usage of language.

Definition 3: Discourse is language use in communities of practice.

Definition 4: Discourse involves all means of communication that humans use in their interactions.

Based on the above discussion, discourse is understood as the linguistic behavior in a spoken or written context. The study of that behavior is referred to as discourse analysis.

1.1.2 What is discourse analysis?

As stated above, discourse involves language usage beyond utterance structural boundaries. In this regards, discourse analysis focuses on analyzing language beyond the given utterance rather than the study of syntactic elements within that utterance. Discourse analysis focuses on interpreting language users' messages that are intended to be conveyed in a given conversation by understanding discourse coherence.

The term *Discourse Analysis* was first used by Harris (1952) to refer to the formal methodology used to analyze the pattern of a given text based on its different components. Harris' definition is confirmed by Stubbs (1983) who discusses that discourse analysis is the study of contextual pattern of a sequence of utterances rather than focusing on isolated sentences. This meaning is explained in more details by Chomsky (2002) who states that in order "to understand a sentence we must know more than the analysis of this sentence on each linguistic level. We must also know the reference and meaning of the morphemes or words of which it is composed; naturally, grammar cannot be expected to be of much help here" (Chomsky, 2002: 103).

Leech (2008) provides a similar definition by saying that "knowledge of a language is more than knowledge of individual sentences" (p. 76). Also, Sharma and Sharma (2010) believe that discourse analysis is not limited to the description of linguistic forms in isolation from the purposes and functions that these linguistic forms carry out. It can be taken that discourse analysis is the study of linguistic construction of utterances in relation to the reference of the individual units and the context in which they occur.

It follows that linguistic competence is not sufficient to achieve mutual understanding in spoken and written interactions. This competence needs to be associated to appropriately corresponding contextual knowledge which is based on social and cultural backgrounds in order for the intended messages to be delivered. Accordingly, it is taken that unfamiliarity with contextual paradigms required to handle a specific conversation can result in a breakdown in the communication despite the sufficient mastery of the language's grammar. This can be used to provide a good explanation to the reason why second language learners may encounter some difficulties interacting with native speakers. Mastering the second language does not equip the learner to handle naturally occurring conversations in which context is more dominant than single utterances.

1.1.3 *Approaches to discourse analysis*

Studies on language behavior go back to the twentieths of the last century (Bhatia et al., 2008). Discourse analysis is multidisciplinary and approaches to study it are deeply-rooted in many fields such as sociology, anthropology and philosophy among others. One example are the works of the philosopher Wittgenstein (1922), who brings into attention the importance of the notion of symbolism in using language with the intention to communicate a definite meaning out of it. He also emphasizes the structural-semantic components of utterances by stating that a “logically perfect language has rules of syntax which prevent nonsense, and has single symbols which always have a definite and unique meaning” (Wittgenstein, 1922: 7). This is emphasized in a later publication by Austin (1962) who indicates that studying language should go beyond the structure of utterances to cover the social context in which the utterance is used.

As explained above, discourse analysis has been the focus of attention for decays. Therefore, many approaches to it are developed in order to achieve a thorough understanding of the nature of language use. The following is a discussion of the approaches to discourse analysis.

1.1.3.1 *Speech act theory*

Founded by Austin (1955) in a lecture that was later published in 1962, this theory is mainly concerned with the function of utterances used to perform actions. The analysis of speech acts provides insightful knowledge of their nature and how they function in the context in which they are used. As Searle (1969) puts it, language is performative as well as descriptive. In other words, language is not mere utterances; rather, it serves specific contextual purposes.

In this regard, speech act theory can be applied on utterances in order to analyze the interlocutors’ intentions (illocutionary force) implied in the utterances produced in order to achieve a specific purpose. For example, a sign that reads, ‘Thank you for having your payment ready’ at the drive thru of a fast food chain is used to express the restaurant’s request that the customers should have their payment ready at the window even though the wording of the sign does not exactly indicate a request. According to Stubbs (1983), the basic unit of discourse analysis, on the basis of speech act theory, is not formally motivated; rather, it is functionally motivated.

1.1.3.2 *Interactional sociolinguistics*

This approach is the focus of the current paper. It is based on the analysis of language used in face-to-face social interactions in different contexts such as public speech, daily conversations, interviews and classroom discourse. Interactional sociolinguistics approach to discourse analysis branches from anthropology (Stubbs, 1983) as a result of a body of research conducted to develop a theory that considers language as an integral factor to social, cultural and intercultural process (Gumperz, 1982; Goffman, 1981). In this regard, this approach analyzes social interactions by the use of interactional strategies which are culturally identified (Tannen, 1984).

Furthermore, interactional sociolinguistics approach is used as a strategy to analyze the interactions that take place among participants who belong to different linguistic and cultural backgrounds and therefore need to use different sociolinguistic resources (Rampton, 2017). As a result, a participant in a given interaction with somebody from a different socio-cultural environment may hear parts of the conversation within a linguistic and/or cultural means which is different from the one within which that utterance is originally produced (the current study). Gumperz (1982) attributes these different socio-linguistic means of communication to linguistic

and cultural- specific interpretations of discourse contextualization cues such as turn taking, intonation, gender, stereotypes, etc.

1.1.3.3 *Ethnography of communication*

Founded by Hymes (1972), this approach is developed in order to understand language in ethnographic fieldwork rather than viewing it as an abstract model. Hymes (1972) essentially argues that native speakers acquire communicative competence of their native tongues; as a result, they communicate with other members of their community in a manner that does not always adhere to correct grammatical sentences. It is taken that native speakers possess “knowledge of the linguistic code as well as of the socio-cultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a community” (Johnstone & Marcellino, 2010: 4).

The underlying principle of this theory is based on the analysis of speech events; “activities that are directly governed by rules or norms for the use of speech” (Hymes 1972: 56). In other words, speech events are conversations that take place within a speech situation in order to achieve a certain outcome. These conversations mostly depend on factors such as the relationships that hold between the participants and their social status, setting, topic, in addition to the immediate socio-cultural context in which the utterances occur. Speech events are different from speech acts in that the latter can be part of the former. Example 1, which is dialogue between a father and his daughter while tucking her in bed, is a good example that illustrates the difference between a speech event and a speech act:

EXAMPLE 1

FATHER: Do you want me to leave the hallway light on in case you want to go to the bathroom in the middle of the night?

DAUGHTER: I’m thirteen, dad!

FATHER: Oh, ok good night!

The whole dialogue is a speech event between two family members of different status, and the setting is bedtime at her bedroom. The daughter’s response to her father is a speech act; i.e. an indirect “refusal” to her father’s request which is formed as a question. The father’s reaction to his daughter’s response, on the other hand, reflects his understanding of his daughter’s message, even though he does not directly state that in his utterance. Speech events are characterized by providing as much information as possible about the context, social relationships, register, etc.

1.1.3.4 *Pragmatics*

Pragmatics plays a very important role in the process of discourse analysis and interpretation of different verities of utterances. It provides the framework to characterize conversations in terms of human activities related to the linguistic structure of utterances (Stubbs, 1983). In Example 1, we know by applying a discourse analysis that the daughter’s utterance is a response to her father’s question. It is only by principles of pragmatics (e.g. speech acts) that we interpret her response as an indirect refusal to her father’s offer. In other words, the daughter’s intention is deciphered on the basis of the pragmatic approach principles. On the other hand, the father’s response to his daughter’s utterance is interpreted as an agreement to what she said. The analysis of the father and the daughter’s responses reinforces Grice’s (1975) term *conversational cooperation* that requires mutual comprehension of speakers’ intentions that underlie the linguistic level of utterances.

1.1.3.5 *Conversation analysis*

Conversation analysis can be defined as the study of the characteristics of social actions that take place in different interactions (Antaki, 2008). The focus of this approach is to analyze data in naturally occurring conversations in everyday life, and to provide an interpretation of their non-literal meaning on the basis of the speaker's intention at the specific conversation being analyzed (Garfinkel, 1967). According to Packer (1999) conversation analysis focuses on studying daily interchanges in terms of their interactive and practical construction.

Conversation analysis includes studying all characteristics of a given conversation, such as turn-taking, discourse markers, sequence of utterances, backchannels etc. In view of that, Stubbs (1983) regards conversation as a set of pragmatic units of turn-taking activity. He provides a discussion of two major principles of conversation analysis; (a) only one individual speaks at a time, and (b) turn-taking takes place. As a result, Stubbs (1983) proposes the term *Turn Constructional Unit* (TCU) in order to analyze points of potential turn-taking in ordinary conversations. Although TCU offers a prolific interpretation of daily conversations, it is not functional in analyzing unsystematic incomplete interactions.

Moreover, natural conversations, among other actions we perform, are said to be determined in advance (Sacks, Schegloff & Jefferson (1974). This is confirmed by Heritage (1998) who argues that daily conversations are “organized from the outset in an explicit and predictable way” (p. 5). It can be said that natural conversations depend on mutual pre-established competences that speakers use in their social interactions.

1.1.3.6 *Variation analysis*

This approach to discourse analysis adds a social context to the analysis of linguistic utterances. Based on his foundational studies on sociolinguistic variables, Labov (1972a) indicates that the use of a particular variant of one given variable is determined by linguistic and social factors that work in combination to construct social meaning of utterances. For example, the use of French pronouns “tu” and “vous” depends on factors such as the relationship between the speakers, the social context, the setting, the topic, etc.

The purpose of having such variations in discourse is to distinguish between linguistic and social characteristics and to associate meaning to them. As Eckert (2008), states, “we construct a social landscape through the segmentation of the social terrain, and we construct a linguistic landscape through a segmentation of the linguistic practices in that terrain” (p. 3). It follows that variation analysis to social utterances adds a productive set of data about social relations through which change takes place as well as the way speakers use linguistic variables to position themselves as members in their social domain.

2. The current study

This paper focuses on the interactions between a mother and her daughter who belong to different linguistic and cultural backgrounds. The interactional sociolinguistics approach is applied in order to analyze the discourse features of these conversations. The purpose of this study is to indicate that linguistic competence in isolation is not enough for second language learning; it needs communicative competence required for language use in social interactions. Lack of sufficient knowledge of context needs and culture norms can result in undesired deficiency in proper communication.

3. Participants of the study

This study provides a discourse analysis of Arabic-English interactions between a mother and her 14-year-old daughter who belong to different socio-cultural backgrounds. The mother, currently a professor in the university in the United States, was raised in North Africa in the Middle East and came to the United States on a PhD Scholarship. Therefore, she is culturally Middle Easterner. The daughter, on the other hand, came to the United States when she was three years old and has lived in there ever since. The daughter is exposed to American culture at a very young age and has very limited exposure to Middle Eastern culture through some conversations with her mother and some other Middle Easterners at the mosque during Islamic holiday season.

Despite the mother's attempts to speak Arabic more frequently at home, she mostly speaks it at times when she is serious and/or not in a very good mood, and when she purposefully entails her English utterances with their Arabic translations. The daughter is also exposed to Arabic through occasional conversations with Middle Easterner individuals she meets at the mosque in Islamic holidays. Therefore, she is exposed to two varieties of Arabic: The North African Arabic dialectic her mother speaks and other dialects the daughter hears from the individuals she meets at the mosque.

4. Data collection and methodology

Data analysis includes studying utterances produced by the mother and daughter and other native speakers of Arabic, and analyzing them in terms of culture differences between the two participants. The analysis is approached by using the interactional sociolinguistic theory which focuses on discourse analysis on the basis of socio-cultural backgrounds of the participants. This approach explores the forces imposed by social and cultural factors and the way they are represented in speech (Antaki, 2008).

5. Data analysis and discussion

The analysis is based on two interpretation strategies used by the daughter: literal audio translation and overgeneralization. Below is a detailed discussion of the two of them.

5.1 *Literal audio translation*

In her conversations with her daughter, the mother uses Arabic words and expressions at occasional times either to emphasize the seriousness of the situation or to seize the opportunity to teach her daughter new Arabic words. During these conversations, the mother produces utterances that are not received by the daughter the way they are intended to be received. The reason for this communication failure is attributed to factors such as the word-to-word audio translation strategy the daughter applies to words and phrases in order to make up for the insufficient knowledge of social norms associated to utterances. Example 2 illustrates this strategy:

EXAMPLE 2

DAUGHTER: Why do you put my jeans in that bag?

MOTHER: Ashan mnatf-at!

Because short-PLURAL

"Because they are short".

DAUGHTER: Well, I'm not fat either!

In Example 2, the mother gives the reason why she puts her daughter's jeans in a bag; the daughter has grown out of the jeans and the mother wants to donate them. The mother uses the utterance *mnatfat*, which is Arabic North African dialect for "they are short". However, the daughter hears the utterance as if the mother has said *I'm not fat*; and therefore, responds by saying *I'm not fat either*. The daughter uses exact audio translation of the way she hears the utterance to respond to it. As stated above, the daughter is a native speaker of English, and she uses word-to-word audio translation when speaking Arabic or responding in it. The daughter's response in Example 3 is similar to Example 2.

EXAMPLE 3

MOTHER: Jeeb-i al-muse
 Bring-YOU THE-knife
 "Bring the knife"

DAUGHTER: What? We have a moose!

In Example 3, the daughter also uses her exact audio translation of what she hears to make a response. The word *muse* in North African Arabic dialect means *knife*; however, it is interpreted by the daughter to mean the wild animal *moose* as it sounds like that. The daughter does not possess sufficient communicative competence of Middle Eastern culture and therefore resorts to literal audio translation to handle conversations with her mother.

The next three examples provide more discussion on the audio translation strategy used by the daughter. These examples are taken from interactions between the daughter and individuals at the mosque. Arabic is the dominant language in this context. In Example 4, the daughter misinterprets the speaker's message because of applying literal audio translation to the utterance.

EXAMPLE 4

SPEAKER: Anti warda baytha'a
 You flower white
 "You are a white flower"

[Daughter turns to mom]

DAUGHTER: Why does he call me a flower that is an egg?

Example 4 demonstrates the word-to-word audio translation strategy the daughter adopts in her utterances. The Arabic word *baytha'a* the speaker uses as a compliment to a feminine person/thing means *white* in English. It sounds very similar to the Arabic word *baytha* which means *an egg* in English, only that the word *byatha'a* ends with a longer vowel. Therefore, the daughter uses her background knowledge of the pronunciation of the Arabic word *egg* to translate the word the speaker says based on how she hears it.

A similar action from the daughter's part is presented in Example 5 when she understands the speaker's utterance based on how she hears it not on what it means.

EXAMPLE 5

SPEAKER: Merhaba, shlone-k?
 Hi, how-you?
 "Hello, how are you?"

[Daughter turns to mom]

DAUGHTER: Why does he ask me about my color?

The utterance *shlonek* in Example 5 is used in the Arabic dialects of the gulf countries in the Middle East to mean *how is it going?* Although the word *shlonek* DOES sound like *what is your color* to the ear of an Arabic speaker who is not from the gulf countries, it is well-known all over that expanded region that this word is a question that is used at the beginning of the conversation to ask about how somebody is doing. The daughter, being raised in the United States, is not familiar with this cultural norm because she does not hear anybody use the word *shlonek* including her own mother who speaks a different Arabic dialect from the ones spoken in the gulf countries.

In Example 6, the daughter uses her previous knowledge of the Arabic word *Sharab* to interpret her mother's utterance.

EXAMPLE 6

MOTHER: T-ebbi sharba?

You-want soup?

"Do you want soup?"

DAUGHTER: What flavor?

As seen in Example 6, the daughter misinterprets her mother's intention by translating the word *sharba* incorrectly. The word *sharba* is North African for *soup* in English. Also, it is derived from the standard Arabic *sharab* which means *drink* or *juice* in English, and this is the meaning the daughter is familiar with. Therefore, she asks about the flavors available so she can choose one, based on her assumption that her mother is serving juice not soup.

One last instance of literal audio translations used by the daughter as a strategy to handle communications in Arabic with her mother is found in Example 7.

EXAMPLE 7

[A lady at the mosque gives the mother a business card. The daughter reads the lady's first name REHAB, and turns to her mother].

DAUGHTER: She is named after an addiction healing program!

The daughter has limited knowledge of Middle Eastern culture and this, by nature, includes familiarity with Arabic names. The Arabic word *Rehab*, a plural of *Rahba*, means a vast area of land or some place (Almaany, 2010, 2017). This word is used as a feminine name in the Middle East. The daughter is familiar with the English word *rehab* which is short for *rehabilitation*, which refers to a healing treatment from drug and/or alcohol addiction. As a result, the daughter uses the exact form and meaning of the English word *rehab* to interpret the lady's name.

In the following part of the discussion, examples are provided regarding the daughter's overgeneralization strategy which she uses as an attempt to manage communicating in Arabic. She has an understanding of some Arabic words but she is not completely familiar with all the contexts in which these words can be possibly used. Therefore, she encounters interpretation challenges when the word she knows is used to fulfill a function she does not know.

5.2 Overgeneralization

As discussed earlier, the daughter has limited knowledge of Arabic vocabulary and therefore faces some difficulties understanding the messages implied in Arabic utterances. In Example 8, the daughter is not familiar with the other function the word *khalto* (Arabic for auntie) serves in dialectic Arabic.

EXAMPLE 8

SPEAKER: Merheba kahlto, kef hale-k?

Hi auntie, how state-you?

‘Hi auntie, how are you?’

[Daughter turns to mom]

DAUGHTER: Why does she call me kahlto? I *am* supposed to call her that!

In Example 8, the daughter is obviously not familiar with Yassin’s (1977) term *bipolarity*. According to bipolarity, some address terms in Arabic dialects used by family members can work both ways; i.e. they are used by the speaker and the addressee interchangeably. For example, the word *auntie* is used by the niece and nephew to address their aunt, or a stranger older lady. Likewise, the same word can be used by the aunt to address her nephews and nieces as well as stranger younger boys and girls as a way to express love and care for them (Abugharsa, 2014).

Based on this discussion, the lady in the mosque uses the term *kahlto* to make the daughter feel comfortable talking to her. However, since the daughter does not possess the knowledge of the other function the word *auntie* has; she misinterprets the lady’s message and turns to her mother for clarification.

Example 9 is a similar instance of partial understanding of the opposite meanings some Arabic words or expressions can have when used in different contexts. In North African Arabic dialect, the Arabic word *farkha* basically means *brat* when used to talk about a child who shows a negative behavior. However, it can also be used to express an opposite meaning when admiring a child or describing the cuteness of a chubby baby.

EXAMPLE 9

MOTHER: Entie shatera ya farkha!

You good oh brat

“You are a good cute girl!”

DAUGHTER: Laish t-goli farkha? Ana za’alana.

Why you-say brat? I sad

“Why do you say brat? I am sad”

In Example 9, due to the fact that the other meaning of the word *brat* is absent for the daughter, she understands it in accordance to the only meaning she knows, which is a naughty kid. Consequently, she expresses a negative reaction to her mother’s utterance which is intended to carry a different meaning.

In a similar regard, the daughter in Example 10 uses Arabic conjunction *ethan*, which means *so* in English as discourse markers to end her sentences.

EXAMPLE 10

DAUGHTER: Sahebt-i tebbi n-emshi l-ha fi al-weekend.

Friend-my want I-go to-her in the-weekend

“My friend wants me to hang with her in the weekend.”

MOTHER: Wa enti shin golti-l-ha?

And you what said-to-her?

“And what did you say to her?”

DAUGHTER: Ana golt na'sal mom, ethan?

I said ask mom, so?

"I told her I will ask my mom, so?"

[Silence]

DAUGHTER: Ethan?

"So?"

MOTHER: Ethan!

"So!"

DAUGHTER: So will you let me hang out with my friend?

As can be understood from Example 10, the daughter uses the Arabic conjunction in a place in which an English discourse marker is used. In other words, the daughter assumes that because the Arabic conjunction *ethan* means *so* in English, then she can use it to serve the functions that the English conjunction *so* fulfills. However, the Arabic conjunction is not used as a discourse marker at the end of the sentence as the case in English. It is used as a conjunction that connects clauses similarly to *so* when used as a conjunction in English. Therefore, there is a moment of silence after the daughter uses the Arabic conjunction because the mother assumes that the daughter still has more to say.

However, when the mother does not respond, the daughter repeats her utterance *ethan?* The mother repeats the daughter's utterance in the same question manner as an indication that she does not follow what her daughter intends to say. As a result, the daughter decides to state her question clearly in English in order to make sure that her mother understands it.

The daughter switches to English as she realizes that there is a communication gap between her and her mother. The gap occurs because the daughter uses an Arabic conjunction in an incorrect position in the utterance. The mother does not respond immediately because she expects her daughter to say more based on her (the mother) native understanding of the function that the Arabic conjunction fulfills; i.e. connecting two clauses. Instead, this conjunction is used by the daughter as a way to indicate a question: "*So will you let me hang out with my friend?*" which she finally provides in a full sentence because she knows her message is not delivered the way it is initially intended to be delivered.

Another interesting example is provided in 11 in which the daughter uses the overgeneralization strategy to respond to the Arabic word *halal* based on her understanding of one meaning of the word. The process comes out with inappropriate results because the chosen meaning of the word does not correspond with the context.

EXAMPLE 11

MOTHER: I have finally found halal nail polish.

DAUGHTER: You mean you can eat it?!

The Arabic word *halal* refers to everything Muslims are allowed to do in relation to their religious beliefs. In other words, it is not restricted to food; it includes everything permissible for Muslims to do. However, there is a general misunderstanding of the word *halal* among some non-Muslims who think it is only restricted to the food, specifically meat, that Muslims are allowed to eat. As a result, the daughter, being culturally American, uses this wrongful idea about the meaning of the Arabic word *halal* to interpret her mother's message.

The examples above illustrate the daughter's approach by which she interprets messages in Arabic utterances and responds to them. The sociolinguistic analysis provided in

these examples indicates resorting to literal audio translations and overgeneralizations from the part of the daughter due to her frequent failures to interpret contextualization cues in discourse.

6. Further discussion: Applying interactional sociolinguistics approach to ESL teaching

This paper provides examples that stress the importance of combining discourse learning to grammar learning when teaching a second language. Although this topic has been addressed by many former works of research that date back to the early eighties (Gillette, 1982), these studies focus mainly on applying discourse-based ESL learning by deriving information from the learner's needs in the academic setting. In other words, the teaching approach is based more on linguistic norms separately from discourse and/or culture.

In the mother-daughter case of the current study, we can see how the daughter is adopting the natural learning strategies that young native speakers use in their attempts to acquire their language. Resorting to overgeneralization is a key feature in first language acquisition as children use general cognitive mechanisms and distributional patterns in their language to form language-specific abstract categories by making generalizations from the cultural input (Ghalebi & Sadighi, 2015).

Therefore, certain teaching strategies such as constant corrections of learners' mistakes can result in a learning deficiency due to the negative impact these strategies may have on students' motivation to learn. Since we do not directly correct children when they make mistakes in acquiring their first language, we should do the same with ESL learners. A strategy such as accommodation (i.e. using simpler words and shorter sentences in addition to body language) can bring significant results in students' learning process and enable them to correct their own mistakes and pay more attention to discourse.

Another strategy that ESL instructors can encourage using in the classroom is called intention reading via which the students infer the speaker's message by focusing on the context and the discourse. This strategy is also used by children to determine intentions behind the linguistic conventions produced by adult speakers to achieve social ends; i.e. learn from culture. This is summed up in Tomasello's (2003) usage-based theory in which he states that language structure (grammar) emerges from language use. In this regard, the focus in ESL classrooms should be shifted more towards language use rather than teaching language forms in isolation from discourse.

It is important that the classroom environment is enriched with the appropriate requirements for a comprehensive teaching plan that ensures the efficiency of the whole process. When a new word/phrase is presented to the students, it is recommended that other common meanings of this word are discussed even if they are irrelevant to the current context. Students need to avoid limiting the meaning of a given word to the current situation in order to realize that this word/phrase may not function similarly if the context changes. For example, the idiomatic expression "*butterflies in my stomach*" is used to indicate a negative meaning that expresses nervousness and anxiety usually before performing a non-comfortable task such as speaking in public. However, the phrase "*social butterfly*" has a completely different meaning which is used to refer to an individual who is social and friendly.

Likewise, when teaching the preposition of place "*up*" to explain the placement of something from a lower point to a higher position, the ESL instructor should also explain the meaning of the question "*what's up?*" so that the students do not look at the ceiling! Teaching aids such as the use of technology (e.g. videos, songs, phone applications, etc.), in addition to having guest native speakers can be highly efficient in providing the learners with the chance to get exposed to real-life situations that develop better learning skills.

One final point to discuss is regarding the influence the first language has in learning a new one. This influence is seen by many researchers and scholars as a disadvantage in that it can hinder second language learning. It should be stated that the first language can also be a facilitator in learning another language. The comparison that the learners make between the grammar structures of the two languages helps them become aware of both the deep structure and the surface structure of these languages. Being conscious about language grammar is one key factor in becoming a good speaker of a native language and a better learner of other languages.

7. Conclusion

Discourse analysis provides plentiful data on how social and cultural perspectives can shape our language. Understanding the messages intended to be delivered in interactions requires regarding the utterance as a linked pattern that exists above and below the sentence level. Failing to do so can result in communication breakdown. Therefore, learning a second language should not be limited to the linguistic structure of the target language; rather, it should also cover the socio-cultural context of the utterances.

This paper has provided examples of how learning a second language in isolation is not sufficient to have successful conversations in real life situations. The daughter has shown difficulty in her attempts to speak her second language because she is not exposed to the culture of that language. It is believed that the more Arabic conversations the daughter is involved in, the more and richer data can be collected.

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Zambian Values

Antonios Maniatis

University of Patras, GREECE

Department of Administrative Science and Technology

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Abstract

The Republic of Zambia is in the process of neo-constitutionalism. Just like the rest of the African countries, Zambia in the 1990s acquired a new constitution, based on the authentic model of democracy. Although with delay against the rest of the African countries, it has adopted the model of a constitutional tribunal. In the 2016 version of the constitution, this jurisdictional novelty has been introduced and ties in well with the movement of constitutionalism. Democracy and constitutionalism have been explicitly consecrated among the national values and principles of Zambia, in the current constitution. Last but not least, bill number 10 of August 2019 constitutes the latest attempt to amend the constitution, but this does not necessarily mean a real promotion of constitutionalism and other national values.

Keywords: human rights, human value / “ἀξία” (“axia”) (human dignity), isonomy (democracy), national values and principles, national symbols (emblems), Zambia.

1. Introduction

The model of nation state is the current one in international context, although it was established in a rather delayed and difficult way, in some countries of Europe. For instance, Italy became a unified country through a referendum but 98% of individuals becoming “Italian” had no voice on the matter (Behan, 2012). The Italian language, which is nowadays international, was promoted to a really national language just a century later, given that in the meanwhile the influence of many local dialects was still enhanced (Maniatis, 2018). As far as Africa is concerned, the emergence of the new, ethnocentric type of polity was much more difficult, inter alia because it had to do with the decolonization of this vast territory. Anyway, the political decolonization of African countries has been a very important process (Adamou, 2018).

In this framework, it would be interesting to focus on a specific case of a country which emerged in the 1960s, against the most powerful of the mainstreaming colonial powers, the British Empire. It is about Zambia, whose name, according to an approach, means Land of God (Anonymous, 2018b).

The current study focuses on the normativity on the phenomenon of national values and principles, in correlation to the comparable normativity on national symbols. It analyzes the national values of the Republic of Zambia, as consecrated in the Constitution.

Zambian national values:

- Are consecrated in the Constitution along with national principles.
- Are symmetrical to the constitutional set of national symbols, to which patriotism is the closest principle.
- Consist mainly in “human dignity”.

National values in Comparative Constitutional Law should:

- Be consecrated in a way separate from national principles.
- Include the human “value” (instead of human “dignity”).
- Include the popular value, which is related to the principle of democracy.

Democracy:

- Was invented by ancient Greeks.
- Initially was called “isonomy” (citizens’ equality to the possession of State power)
- Constitutes a version of the general constitutional principle of equality

2. Zambian national symbols: Artistic features of national identity

The current version of Zambian Constitution is the set of norms being in vigor after the Constitution of Zambia (Amendment) Act, No. 2 of 2016. Zambia and its neighboring country, Tanzania, are marked not only by invented (artificial) names but also by failed constitutional processes in the current era of neo-constitutionalism in Africa (Mukosha, 2020). Article 6 of Zambian Constitution refers to the concept of symbols, in a way unusual at least as for European constitutions. However, in African constitutions there is the tendency to include rules on national flags.

Zambian constitutional normativity seems to be rather detailed on the matter, as it comprises a list of various symbols of the Republic. The national symbols are the following:

- (a) National Flag;
- (b) National Anthem;
- (c) Coat of Arms;
- (d) Public Seal; and
- (e) National Motto.

However, this list is not very precise, in the sense that the constitutional legislator avoids including a concrete content for these rather heteroclite materials. He just cites that the form, words, description and use of the national symbols shall be as prescribed. In this way, the reference to the mainstreaming symbol of the State, which is the flag, becomes odd and quite unfamiliar in the comparative context. Indeed, as long as States, let alone African ones, consecrate their flag as a national symbol, they incorporate a quite detailed description on the matter. For instance, the first article of the 1991 Constitution of the Republic of Benin refers *inter alia* to symbols of the polity, citing that the national emblem is the tricolor green, yellow and red flag and describing it further.

On the one hand, the content of Zambian Constitution is vague and, as a result, debatable, on the other hand this formulation has the advantage that it is easily adaptable to both eventual political changes of the form of State and artistic trends. For example, another country, Cameroun, has changed its flag three times to date. Anyway, the Constitution of Zambia is detailed and extended, following a tradition related to the so-called “constitutions” which were adopted by the colonial regime of Northern Rhodesia.

3. Zambian “national values and principles”

Article 8 of the Constitution is specialized in the issue of values of Zambian Nation, comprising a Bill of the officially called “national values and principles”, without clarifying the conceptual distinction between values and principles. First of all, it is obvious that the notion “values” has a priority over the subsequent concept of “principles”. We believe that the notion of “value”, much more in correlation with the mainstreaming concept of principles, is conducive to confusion, if not to an overdose of vague notions. In Constitutional law, the key notion on the matter consists in “constitutional guarantees”, which, as a general rule, could be classified in three categories, from the more detailed group to the wider one: (fundamental) rights, institutional guarantees and fundamental (or general) principles.

Anyway, a constitution essentially is the mainstreaming legal Code of values for both the State and citizens and could be held as the rational counterbalance of some artistic features of the State, such as the national symbols.

The list of these core norms is the following:

- (a) Morality and ethics;
- (b) Patriotism and national unity;
- (c) Democracy and constitutionalism;
- (d) Human dignity, equity, social justice, equality and non discrimination;
- (e) Good governance and integrity; and
- (f) Sustainable development.

This declaration of values enacts a pedagogical role for society and the staff of the public sector, like the aforementioned set of national symbols. Furthermore, the use of the term “value” is rather uncommon for a national Constitution, at least as far as the main text is concerned. For instance, in the Preamble of the Constitution of Benin, the constitutional legislator refers to the cultural, philosophical and spiritual values of civilization, which animate the forms of patriotism of the people.

In a comparable way, article 2 of the EU-Treaty (Lisbon Treaty) describes the European values, just as a Constitution would establish national values. It is to signalize that these values (human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities) are considered as common to the Member States.

As for the impact of Zambian national values, article 9 of the Constitution previews that they shall apply to the interpretation of this text, the enactment and interpretation of the law and the development and implementation of State policy.

4. The first group of national values and principles

The first group of national values and principles formally consists in a couple of notions, like the majority of the groups of the same list, but essentially it seems to be rather monolithic, as a general rule.

In English, the terms “ethics” and “morality” are used interchangeably, although a few social groups, such as academic or religious ones, occasionally make a distinction. On the one hand, ethics could be conceived as codes of conduct that pertain to a community, family, company or even a nation in its whole. On the other hand, morality (or morals) has the sense of personal beliefs about what is right and wrong. However, the distinction is not so simple, given that morality is not merely an individual issue but also a set of rules within a social group, mainly as far as religion is concerned. For instance, homosexuality is regarded as a sin of major importance in the framework of Christian morality and, in a similar way, it could be held immoral according to personal beliefs. Nevertheless, it would be ethically wrong to discriminate against a person, just because he is a homosexual.

The question of homosexuality is a delicate matter, in Zambia, in both legislative and jurisprudential levels. Although Section 155 on unnatural offences, of Chapter XV “Offences against morality”, of the penal code, chapter 87 of the laws of Zambia, adopts a distinction between a felony and an offence on the matter, even the felony is very heavily punished, against the fundamental principle of proportionality. As far as the felony is concerned, the code previews that “Any person who-

- (a) *has carnal knowledge of any person against the order of nature; or*
- (b) *has carnal knowledge of an animal; or*
- (c) *permits a male person to have carnal knowledge of him or her against the order of nature;*
- (d) *commits a felony and liable, upon conviction, to imprisonment for a term not less than fifteen years and may be liable to imprisonment for life”.*

Two Zambian men were sentenced to 15 years in prison for having consensual sex in the privacy of their hotel room, in 2017. Supporters of this jurisprudence highlighted the fact that the two “misfits” were given leniency by the sentencing judge who administered the minimum sentence of 15 years, when he could opt for the maximum life imprisonment.

In November 2019, the US ambassador said that he had been horrified to learn that this sentence was emitted. According to an embassy source, the refusal of President Lungu to work with the ambassador left the US with no choice but to recall (The Millennial Source, 2019). In the aftermath of the sentencing of the two gay men, a Zambian bishop called for fellow citizens to protect their own values and culture from outside influences (Hairsine, 2019).

Many African States make use of their criminal law in the matter of homosexuality whilst the only country that recognizes gay marriage is the unique industrialized African country, South Africa. Certain polities, such as Zimbabwe, criminalize exclusively male homosexual activity (The Millennial Source, 2019).

It is notable that on the 72 countries worldwide that criminalize homosexuality, 32 are African States whilst according to scholars there are many reasons for homophobia in Africa (Hairsine, 2019). Among the most influential reasons are the following:

a. Colonial laws

African colonialism had a moral impact on the everyday life of local people. Legal tendency to prohibit social practices, particularly the ones related to private life and morality, has

been a mainstreaming policy of colonial rulers. In that era, some beneficial effects were produced in the matter of the status of protection of human rights. For instance, colonialism out-lawed slavery child marriages and forced marriages (Sakala, 2013). More than half of the African countries, in which homosexual acts are banned, are former British protectorates, where colonial administrators introduced law prohibiting “unnatural acts” (Hairsine, 2019).

b. Religious morality

The case of morality is indirectly related to colonial movement, given that Africa has gradually changed its religious orientation, mainly towards the official religion of European colonial powers. Around 93% of sub-Saharan Africans are either Christian (63%) or Muslim (30%) whilst both these mainstreaming religions are often vocally opposed to this practice. Some researchers believe that American evangelical Christians are playing a significant role in shaping a negative attitude on the matter, in various countries of this region, such as Uganda, Zambia and Zimbabwe by deliberately promoting conservative religious agendas (Hairsine, 2019).

c. Western origin of homosexuality

The idea that homosexuality is imported by the West is often supported by African elites but extensive evidence collected by anthropologists and other scholars shows that same-sex practices and diverse sexualities can be found all over the continent and predate colonization (Hairsine, 2019).

It is to signalize that Zambia is engaged in a very protracted procedure to amend various dispositions in its 1991 Constitution, as it is in vigor after the amendments occurred in 1996 and 2016. In 1996, the political regime did not institutionalize the proposed secular character of the State, in spite of the fact that secularity may be established at a State’s creation, exemplified by the US, or by a State later, as it is the case of France. Constitutions, in opposition to religious dogmas or principles, are a modern political phenomenon, which in Western societies tends to laity (Marinho, 2014). Just the opposite, a declaration on the Christian character of Zambian Nation was introduced in the Preamble of the Constitution, which could be enhanced through the approval of the amendment Bill 10 of 2019. The proposed change is relevant to the set of “morality and ethics”, which would be transformed into “Christian morality and ethics” whilst the clause on multi-religious character of the Republic, adopted in 2016, would be deleted. In 2020, one of the arguments that have been used to back up this change consists in the fight against homosexuality. However, this political opinion, obviously influenced by the aforementioned developments of the previous months, is not accurate, let alone the fact that the correlation between the constitutional “Christianization” of morality and the question of homosexuality was inexistent, at least explicitly, in the debate on the Bill 10 of 2019.

According to a researcher, it’s telling that those politicians who are often most vocal in their anti-gay sentiments, such as in Zambia and Uganda, lead countries where democracy is on the decline (Hairsine, 2019). The proposals for the amendment, related to religion, have been produced by an initiative of the governing party “Patriotic Front” and have been supported by the Pentecostal Church groups (Lumina, 2019), which were related to the re-election of President Lungu in 2016.

In 2017, the President, in the framework of his obligation, being previewed in article 9 (2) of the Constitution, once in every year to report to the National Assembly on the progress made in the application of Zambian national values and principles, expressed concern at the high rate of teen pregnancies and early marriages. As commented, teen pregnancies and early marriages are bound to subject girls to abuse while robbing them of a brighter future and denying them the chance to be decision makers at a higher level (Anonymous, 2018a). This approach is not irrelevant to Christian morality but is incorporated in the framework of deontology (ethics) as far as family matters are concerned. Proportionately, this concern for early family rehabilitation of women can

be paralleled by the aforementioned old ban on forced marriages. So, there is a constant official policy to cope with sexual relationships of the members of the society, particularly in the matter of human rights of minors, regarded as the mainstreaming vulnerable social group of Zambian population.

Anyway, it is notable that questions related to ethics and mainly to morality are in many cases connected with the protection of both the health and the aesthetic dimension of human body, for instance in the matter of adolescent pregnancy. Zambia has an important problem related to HIV/AIDS, whilst some of the reasons why gay and bisexual men are at higher risk of HIV than their straight counterparts are biological. Zambia receives 500 million dollars every year from the US for financial support, much of it earmarked towards HIV/AIDS prevention (The Millennial Source, 2019) whilst AIDS constitutes a disease which emerged in Sub-Saharan Africa in the colonial era. In other words, this pandemic has an origin relevant to the wider region, to which Zambia belongs.

5. The second group of national values and principles

Patriotism is more a sentimental than an ideological tendency related to homeland, needing protection, particularly against potential external enemies. It is intrinsically associated to the aforementioned national symbols, mainly the flag. The reference to the patriotism fits in with the constitutional dispositions on Armed Forces but in comparative Constitutional Law it does not have to do uniquely with foreign affairs. For instance, article 120 of the Greek Constitution cites that the devotion to Homeland and Republic constitutes a fundamental obligation of all Greeks. It adds inter alia that the observance of this text rests with the patriotism of the Greeks, who are entitled and obliged to resist by any means against anyone who attempts to suppress it by force.

Besides, the national unity is an ambivalent notion, which is related to other similar dispositions, such as the declaration of the unitary and indivisible character of the Republic, explicitly consecrated in article 4 par. 3 of the current version of the Constitution. Zambian constitutionalism has led to the model of the unitary Republic, reinforced by important national values, in spite of the fact that neo-constitutionalism of the Republic of Zambia has exemplified the African tendency to promote multi-culturalism (pluralism) (Maniatis, 2019a). This tendency ties in with an important, diachronic Zambian “convention of the constitution”, consisting in the “tribal balancing” practice in terms of governance. Anyway, in the dramatic year 1969, one of the major events was the dissolution of the kingdom of Barotseland, which was reduced to the “Western Province”, being equal to the other provinces. Zambia has fostered national unity sometimes through illegal or violent operations.

If the unitary character of Zambian Republic had not already been consecrated, at least explicitly, in the 1964 version of the Constitution, during which Barotseland was deconstructed, the current version is intensively unfriendly to any centrifugal tendencies. For instance, article 60 prohibits a political party to “*be founded on a religious, linguistic, racial, ethnic, tribal, gender, sectoral or provincial basis or engage in propaganda based on any of these factors*”.

6. The third group of national values and principles

In the current period of neo-constitutionalism, just like the rest of African countries, Zambia acquired a constitution, being based on the authentic model of democracy.

It is notable that democracy is a classical value, given that it was invented by ancient Greeks. Indeed, it is about the most important legacy of the Greek nation to humanity. The principle of people’s sovereignty consists of the nouns “*demos*” (“common people”) and “*kratos*”, meaning rule, strength. It is to put the stress on the fact that the Greek word on the matter was

probably inexistent before 465 BC, whilst the democratic regime was introduced in Athens in 507 BC. The term being in use to describe that novelty was “isonomy”, in the sense of equality in terms of citizens’ participation in the State power. In other words, it is to pay special attention to the fact that democracy constitutes a specific form of political equality of all citizens, having an inclusive character particularly in favor of the weakest social groups and classes.

In the First Zambian Republic, a bill to amend the Constitution required the votes of not less than two-thirds of all of the members of the National Assembly, but an approval through referendum was also required, especially in case that the amendment had to do with any part of the Constitution relating to fundamental rights. This democratic condition was eliminated in the preceded dramatic year 1969, through the “referendum to end all referenda”, fact that was later to facilitate the adoption of a one-party system of government (Ndulo et al., 1996).

Besides, Zambia is a constitutional State, as signalized in article 4 (1) of the Constitution, according to which this country is a sovereign Republic under a constitutional form of governance.

Nevertheless, being a Constitutional State does not necessarily implicate the application of the authentic model of constitutionalism. According to the jurisprudence of the Constitutional Court in its decision involving the Speaker of the National Assembly, all institutions and the high offices created by the Constitution are themselves subservient to the Constitution (Mukosha, 2000).

There is an important delay against the rest of the African countries, as for the adoption of the model of Constitutional Court. It is to signalize that in Africa in the period of neo-constitutionalism, democracy and the mechanism of Constitutional Court have been used as a couple of material and procedural guarantees in the field of Constitutional Law. The rule of law in Africa seems to be shaped in the form of the double movement consisting in the shift to democratization and the contribution of the constitutional judge (Ba, 2019). This remark is perfectly transposable in Latin America, as the new jurisdictions coming from the major constitutional reforms of years 1980-1990 count the interest of the protection of the rule of law.

Prior to the Constitution of Zambia (Amendment) Act, No. 2 of 2016, all constitutional matters were dealt with the conventional justice. That competence was concentrated in the High Court of Justice, which was the mainstreaming substitute of this sui generis mechanism of jurisdictional control of unconstitutionality of law. Anyway, the Supreme Court could also intervene, on appeal.

7. The fourth group of national values and principles, mainly the human values

The fourth group of national values and principles seems to be the most problematic, mainly because it includes a lot of components with no sufficient connection, although it is obviously related to the recognition and protection of human rights.

The mainstreaming component consists in human dignity, whose consecration raises criticism. First of all, the most suitable term would be human “value” instead of “dignity”. It is to put the stress on the fact that in 1975 the legislator of the new Greek Constitution, after the last authoritarian governance, adopted a relatively original disposition in Comparative Constitutional Law, to protect the dignity of human being. It is about article 2 par. 1 of the Constitution, citing that “*Respect and protection of the value of the human being constitute the primary obligation of the State*”. The source of inspiration for the adoption of this disposition, being unique in the Hellenic Constitutional History, consisted in disposition of article 1 par. 1 and 2 of the 1949 Constitution of Germany and of article 2 of the 1947 Constitution of Italy. It is not coincidental that the Greek constitutional legislator, being helped by the very extended expressive capacities of

the Greek language, adopted the term “value”, namely “axia” («ἀξία») in Greek, instead of the already consecrated concept of “dignity” in the international context (Pavlopoulos, 2019). As clarified in the amendment process, the term “value” is preferable because the word “dignity” means only the value against other people whilst the word “value” has the sense of the essence, which is a datum being independent from the correlation to any other persons.

Besides, Zambian Constitution consecrates the principle of human dignity just in the fourth group whilst the Greek one in article 2, let alone by clarifying explicitly that the specific obligation of the Hellenic Republic to protect human value consists in its most important duty, against other consecrated principles, such as democracy.

As for the rest national values of the fourth group, there is an overdose of the principle of equality, which could be highlighted as a general principle, for instance against other similar ones, such as equity. However, it is positive that the leniency is consecrated, whilst in comparative law the legislator seems reluctant to make reference to it, even in inferior sources of law. Equality constitutes one of the most important general principles in the constitutional order. Democratic regimes are based mainly in two principles, freedom and equality. However, in contradiction to the first general rule, the second one seems to be rather isolated in Constitutions. Equality could be distinguished at least in the following principles (Maniatis, 2011):

- A. Equality (in a strict sense), in the sense of equality of (mathematical) values,
- B. Proportionality, namely equality of fractions (analogy),
- C. Equity, in the sense of equality of similar things, on the basis of the Greek word “epieikeia” (“ἐπιείκεια”),
- D. Democracy, in the sense of isonomy, namely citizens’ equality in the possession of State power, as already signalized.

8. The fifth group of national values and principles

Good governance is intrinsically related to morality and mainly to ethics, in the sense of political deontology whilst integrity is a facet of good governance. In other words, the principle of good administration (and the subsequent rule of integrity of public servants) is not an independent principle but a version of ethics. It is also notable that the political practice of Zambia’s elite has been characterized by neopatrimonialism, since independence (Soest, 2009). Republican Presidents, such as at least the initial ones, Kaunda, Chiluba and Mwanawasa, have all behaved as big men who regularly rotated their cabinet ministers and maintained large cabinets, which is indicative of providing personal favors to other elite members (Maniatis, 2019b).

9. A sixth group of national values and principles?

Zambian constitutional legislator did not follow the model of Greek Constitution, having incorporated the principle of sustainability as far as environment is concerned, through the 2001 amendment. Unlike his general tendency to consecrate couples of similar values and principles, which could appear in the form of “sustainability and development”, he adopted the common practice consisting in combining sustainability and the right to socioeconomic development, by putting the stress on development. This need for development, which has been a constant demand of the underdeveloped world, was combined with the new tendency to protect the environment, particularly related to the concern of the ecological movement in developed countries. However, sustainability has confirmed its autonomy and general dynamic in comparative law, for instance by regulating the entire phenomenon of tourism worldwide. It

consists in an emblematic principle of Environmental Law, belonging to the third generation of fundamental rights, exemplified mainly by the right to the environment.

10. Conclusion

The current analysis ends up to the following critical remarks, on the question of Zambian national values:

a. “Values”, a concept symmetrical to “Symbols” and similar to “principles”

The notion of national values is a rather uncommon concept in comparative constitutional law, although the values and principles incorporated in the relevant list of Zambian Constitution are present, as a general rule, in the rest Constitutions of the current era. There is no attempt to discern between “national values” and “national principles”, implying that values and principles have the same nature, although “values” deserve a priority, if not also an informal supremacy, against principles. In other words, we consider that the set “national values and principles”:

- Constitutes the hardcore normativity of the Constitution, in essential matters and enacts a rational role towards society,
- is symmetrical to the constitutional concept of national symbols, which have a formal and aesthetic nature, enact an evocative role towards society.

So, both sets of national components in a sense are emblematic for the correspondent polity whilst patriotism constitutes the closest principle to national symbols.

b. An overdose of morality, being related to Christianization

There is an overdose of morality, in various aspects and specific notions, such as morality, ethics (a term which could be called “deontology”), good governance, integrity. It is not coincidental that the constitutional legislator has attempted to promote the prevailed position of morality over the other versions, by concretizing the nature (Christianism) of this central concept. Religion anyway has already got an important impact in the wider legal system, exemplified by penal normativity on homosexuality.

c. “Values” deserving an anthropocentric reorientation

Democracy and constitutionalism have been consecrated among the national values and principles of Zambia, in the current version of the Constitution, given that the value of constitutionalism was added through the 2016 amendment. The completion of democracy by constitutionalism constitutes an inspiring notable innovation, although there are serious problems relevant to the reference of general principles in this list. For instance, principles of major importance are not mentioned, at least explicitly, such as the rule of law. This is also valid for the classical principle of separation of powers, which is not explicitly consecrated in almost all African constitutions, which anyway are marked by the model of presidentialism.

Anyway, we suggest values be a separate subcategory of the general concept of constitutional guarantees, deserving the leading position against national principles. Values are a phenomenon of upmost significance at the service of human being. It results that in comparative Constitutional Law constitutions could be amended towards a clearly and emphatically anthropocentric direction. For instance, they could preview that the values of national legal order are the following:

- a. The human value and
- b. The popular value, which is related to the principle of democracy.

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Reception of Selected Texts with the Theme of Shoah by Students of the Lower Secondary School

Milan Mašát & Kristýna Šmakalová

University Palacký Olomouc, Faculty of Education, CZECH REPUBLIC

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Abstract

The paper presents the rate of reception and interpretation of selected texts on the topic of Shoah by pupils of the lower secondary school in one region of the Czech Republic. The level of reception and interpretation was monitored through a questionnaire survey. The questionnaire contains excerpts from three artistic narratives, in which one line of events of World War II is thematized, and a section in which we follow the basic demographic data on respondents to the research (gender, year that respondents attend, etc.). The research is part of the verification phase, which serves to verify the selection of selected intentional texts on the topic of the Shoah, which we intend to integrate into the monothematic anthology of the Shoah texts, which are intended for all grades of lower secondary schools. For this purpose, the questionnaires differ in the level of the samples included – other samples are intended for respondents from different grades, due to the fact that the reception requirements and the interpretation of texts depend on the receptive and cognitive abilities of pupils in individual grades.

Keywords: Shoah, reception, interpretation, lower secondary school, monothematic set of Shoah texts.

1. Introduction

The paper deals with the presentation of partial results of the research, which focuses on the verification of the anthology of texts with the theme of the Shoah for pupils of the lower-secondary schools. The research is part of a project whose main goal is to compile and verify a monothematic set of texts on the topic of the Shoah designed for all grades of the lower-secondary institutional education in the Czech Republic.

In order to compile and verify the monothematic reading-book, we are guided primarily by the increasing topicality of the Shoah phenomenon in contemporary society¹:

¹ Abrams in the article *Elie Wiesel – Nobel Lecture* (1997) says the Shoah can be seen as a warning to “who is ‘different’ – whether black or white, Jew or Arab, Christian or Moslem – everyone whose orientation differs politically, philosophically, sexually“. Compare: “Jeff Jacoby, editor of the American newspaper Boston Globe, says that this phenomenon can now be seen as a warning against human rights and freedoms, xenophobia and racism, media control by one party, an individual or group of people with shared private interests, or intolerance and prejudice” (Jacoby, 2016 in Mašát, 2017: 69).

© **Authors.** Terms and conditions of Creative Commons Attribution 4.0 International (CC BY 4.0) apply.
Correspondence: Milan Mašát (PhD student), University Palacký Olomouc, Faculty of Education, Department of Czech Language and Literature, Olomouc, CZECH REPUBLIC. E-mail: milan.masato1@upol.cz.

increasing rates of intolerance, racism, xenophobia, intolerance and anti-Semitism², as well as the lack of integration of Shoah-related texts into reading-books that currently have a clause³ of the Ministry of Education, Youth and Sports of the Czech Republic⁴. The relevance of the Shoah issue in the 21st century is underlined by the recent adoption by the *Parliament of the Czech Republic*⁵ of a provision based on the definition of anti-Semitism by the *International Alliance for Holocaust Remembrance*⁶: “We, deputies of the Chamber of Deputies of the Parliament of the Czech Republic, in connection with the commemoration of the Holocaust Remembrance Day⁷ and the prevention of crimes against humanity, accept this legally non-binding working definition of anti-Semitism. Anti-Semitism is a kind of perception of Jews that can be described as hatred of Jews. Verbal and physical manifestations of anti-Semitism are directed against Jewish and non-Jewish persons or their property, against institutions and worship places of Jewish communities⁸” (Mašát, 2019a; 2019b; 2019c; Mašát & Sladová, 2019; Mašát & Šmakalová, 2019).

- Literary texts are a suitable means of presenting the Shoah theme.
- Respondents from the eighth year of the lower-secondary school lack the factual knowledge of the Second World War, which leads to a deeper understanding and interpretation of selected Shoah demonstrations.
- Respondents most liked the excerpt from the publication *As long as Tears (Zolang er nog tranen zijn)*.
- Publication *A Girl from another World* is suitable for inclusion in the teaching of literary education at the lower-secondary school, especially by a simple narrative, which has considerable potential for developing various themes from the period of one line of the Second World War.
- In line with current trends in the field of didactics of literature, it is possible to extract from the publication *A girl from another world* for example, to work with the title of the sample (before the text) or to apply the characteristics of the main characters, to explain the historical-social narrative aspects, or to draw the selected main characters (cross-curricular relationship with art education).

² The term anti-Semitism “put into use a circle of Berlin journalists, headed by Wilhelm Marr, in the summer of 1879. The term quickly expanded to include in the vocabulary of fighters against the alleged Jewish power to which (not for the first and last time!) and cultural areas. The newly invented term signaled the break-up of modern hatred with traditional religious forms of anti-Jewish hatred and persecution. At the same time, the neologism (...) enveloped who was the object of hate” (Kryl et al., 2011: 43).

³ Most elementary schools that use reading-books in their classes use teaching aids that contain a so-called clause. To some extent, this clause guarantees the technical and linguistic correctness of the teaching aid, and the costs that educational institutions have with their acquisition are borne by the state: therefore, schools are not normally required to use only the teaching aid containing the clause. Forced to pay the costs from their own budget, or pupils and students (or their parents) must pay them themselves.

⁴ See <http://www.msmt.cz/>.

⁵ See <https://www.psp.cz/sqw/hp.sqw?akk=7>.

⁶ “Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities” (IHRA, 2016). Adopted by as part of a conference held in Budapest in 2015.

See https://www.holocaustremembrance.com/sites/default/files/press_release_document_antisemitism.pdf.

⁷ Always 27 January. See: “The last twenty years have seen a paradigm shift in national memories, placing an unparalleled emphasis on the Holocaust and on the Jewish plight throughout the continent. Single national narratives started changing and, overall, it seems that Europe has acknowledged the Jewish tragedy as a key event in the fashioning of its history: the date of the 27th of January, which commemorates the opening of the gates of Auschwitz by the Soviet army, is one of the very few – if not possibly the only – common commemorative ritual shared by the countries of the European Union” (Brazzo & Schwarz, 2010: 6).

⁸ See <http://www.psp.cz/sqw/cms.sqw?z=12305>.

The increase in anti-Jewish sentiment in European society can be demonstrated by research *Anti-Semitic Violence in Europe, 2005–2015. Exposure and Perpetrators in France, UK, Germany, Sweden, Norway, Denmark and Russia* (Due Enstad, 2017), which investigated the development of anti-Jewish sentiment in seven selected European countries (France, Great Britain, Germany, Sweden, Norway, Denmark, Russia)⁹. A total of 16 500 respondents took part in the survey and defined themselves as Jews. A total of 85 % of respondents stated that they perceived the rise of anti-Semitism as a serious problem (Mašát, 2019a; 2019b; 2019c; Mašát & Sladová, 2019; Mašát & Šmakalová, 2019).

2. Terminological anchoring

Mémorial de la Shoah (2017, p. not specified) on the website states that “Shoah is the Hebrew word for ‘catastrophe’. This term specifically means the killing of nearly 6 million Jews in Europe by Nazi Germany and its collaborators during the Second World War. The English-speaking countries more commonly use the word Holocaust, which is Greek for ‘sacrifice by fire’”.

Leonard Grech (2000: 8) has a suitable term for the Holocaust based on the delimitation defined at the conference *Teaching about the Holocaust* (1-6 April 2000): “Holocaust, which is derived from ‘holos’ meaning ‘whole’ and ‘kautos’ meaning ‘burnt’. Holocaust means large scale destruction especially by fire. Usually the term is used to refer to the extermination of Jewish communities by the Nazi regime. Sometimes the Hebrew word ‘Shoah’ is used instead. There are those, however, who prefer to give a wider meaning to the term ‘Holocaust’, referring not only to the extermination of six million Jews, but also to many other groups including Gypsies, homosexuals, handicapped persons, Jehovah’s Witnesses as well as others killed by the Nazis”.

In the contribution, **the term Shoah means one line of war events experienced as followers of Judaism or of persons of Jewish nationality** (Mašát, 2019a; 2019b; 2019c; Mašát & Sladová, 2019; Mašát & Šmakalová, 2019).

*United States Holocaust Memorial Museum*¹⁰ summarizes the positives brought to students by the presentation of the Shoah issue (Mašát, 2019b, Mašát & Sladová, 2019; Mašát & Šmakalová, 2019):

- 1) “democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected”;
- 2) “silence and indifference to the suffering of others, or to the infringement of civil rights in any societies, can-however unintentionally-perpetuate these problems”;
- 3) “the Holocaust was not an accident in history; it occurred because individuals, organizations, and governments made choices that not only legalized discrimination but also allowed prejudice, hatred, and ultimately mass murder to occur”;
- 4) “the Holocaust was a watershed event, not only in the 20th century but also in the entire course of human history”.

The reasons for presenting a defined phenomenon to pupils and students are given by Moisan, Hirsch and Audet (2015: 250): “Reason given for teaching the Holocaust is to educate students about ‘good’ citizenship (...). One of the preferred ways to develop positive moral values is to make links between the Holocaust and current examples of racism and discrimination”.

⁹ See https://www.hlsenteret.no/aktuelt/publikasjoner/digitale-hefter/antisemittisk-vold-i-europa_engelsk_endelig-versjon.pdf.

¹⁰ See <https://www.ushmm.org/>.

3. Literary texts and the topic of the Shoah

We are of the opinion that literary texts are a suitable means of presenting the issue of Shoah to students at all levels of institutional education. In artistic narratives, both positive and negative patterns of behavior are presented to recipients. It is important that the art literature that pupils and students are acquainted with is primarily intentional. We assume that this area of literature is adapted to the specific age of its readers, and therefore the impact of reading in the field of acquiring axiological values or behavioral patterns may be greater by reading literature for children and young people. According to Jordan (2004: 199-200) is literature “one of the best pedagogical tools for educating youngsters about the facts of the Holocaust, for conveying the importance of remembering what happened without explicitly divulging emotionally disturbing information”. The thesis is supplemented by Oliveira (2017: 1164): “Literature is a way of postulating reality, of inventing possible other modes of thinking and inhabiting the world”.

Corresponding to the above statements, Gejgušová's assertion (2011: 14-15, marked by the authors of the paper) that “reading artistic texts fulfills several functions, in particular:

- **instrumental function** – the text is a source of information, knowledge, stimuli usable even in common situations;
- **confirmatory function** – fulfills texts that are consistent with the reader's values, opinions and opinions, evoke positive feelings and reinforce his/her attitudes;
- **aesthetic function** – based on the artistic essence of a literary text, its multi-meaning, its content and formal qualities; prestigious function – by reading a specific literary work (a certain author, genre), the individual identifies with a social group and perceives their belonging positively on the basis of the same opinion on the quality of the literary work;
- **relaxation function** – reading is perceived as enriching leisure time, space for relaxation, or escape from normal reality”.

Through artistic narratives, pupils can develop their imagination, artistic narration has the potential to present historical facts because “the reality of the Holocaust is the only reason its literature exists, language arts teachers must allow history to drive any literature based-study of the event” (Lindquist, 2008: 29).

4. The Theme of Shoah in Czech literary reading-books for lower-secondary schools

Literary reading-books represent both the content and methods of literary education (Hník, 2017: 44). Dorovská (1989: 21) on the integration of reading-books into teaching in the historical context of Czech institutional education states: “Traditionally, the basic means in teaching reading-books. Before the establishment of the single school, there were many methodologically different reading-books (...). Their selection and use in individual schools depended on the decision of the local education authorities or on which of the methods of teaching reading-books were applied at the school (...). Practically until the beginning of the 20th century, school reading-books were attributed instrumental functions (...) and functions of educational elementary polythematic textbooks (canon of contemporary ethical and educational standards and requirements for general education of the widest sections of the population)”.

The integration of the reading-books into the Czech educational process has been accompanied by many debates. Many experts believe that reading-books should be an integral

part of institutional education, but only to a limited extent: for example, Jan Mukařovský¹¹ believed reading-books should not be part of the educational process from and including sexta.

Ondřej Hník (2017: 46-52; compare Fibiger, 2006: 126-131) defines the basic issues in currently used reading-books:

- “a number of questions concerning the non-literary aspect of the text”;
- “questions concerning literary history or history”;
- “conceptual teaching in a considerable amount”;
- “marginalizing some aspect of a literary work and vice versa”;
- “submitting individual and sub-questions rather than tasks requiring a wider range of competences”;
- “little creative questions and tasks; awarding type-poor activities; low confidence in pupils and students in the formulation of tasks”;
- “posting tasks to activities after reading; strict and interpretive questions”;
- “low motivational power of questions and tasks; asking more closed than open questions”.

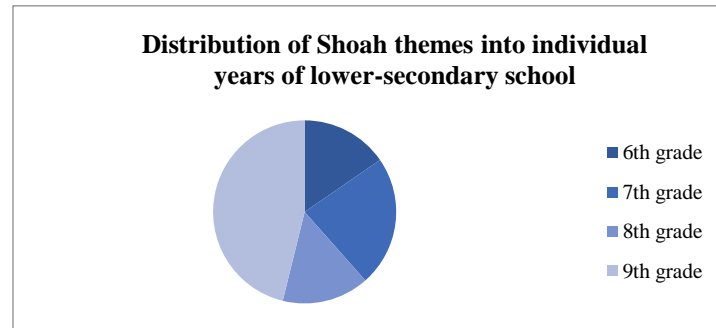
We believe that the topic of the Shoah has the potential to appeal to a child reader. It offers tension, drama, but also insight into the inner experience of sufferers, provides insight into the Shoah from both children and adults, portrays the perception of the time persecuted and persecuted.

Even though the theoretical prerequisites for the implementation of the defined themes in literary education are considerable, they appear sporadically in literary reading-books for the lower-secondary schools. While the textbooks contain the theme of World War II, we must distinguish between themes focused on World War II in general and the Shoah. The artistically elaborated issue of World War II in its entirety is another phenomenon. This reduces the representation of the Shoah phenomenon in the reading-books analyzed.

¹¹ “Jan Mukařovský was a high school teacher until he was thirty-eight. In 1915 he received a Czech and a French qualification for higher real schools at the Prague Philosophical Faculty. In 1919 he left the Roman Catholic Church and his first teaching post and became a professor at the girls' reform real grammar school in Pilsen. It was accepted by the director Alois Mesány, who became Mukařovský's father-in-law the following year. In the early twenties Mukařovský began to develop his scientific career. At the end of 1922 he was awarded a doctorate and the following year he published his dissertation *Příspěvek k estetice českého verše* (*Contribution to the Aesthetics of the Czech Verse*). His scientific activities led him to Prague, where in September 1925 he joined a real grammar school in Truhlářská Street. He became a colleague of Bohuslav Havránek, who, however, for scientific reasons had a reduced teaching time. From the following school year, Mukařovský also received this privilege. In 1928 Mukařovský transferred to the lower-secondary school in Smíchov and applied for an associate professorship in aesthetics; he presented his book Mácha's *Máj* (*May*) as a habilitation thesis to a committee composed of professors, Nejedlý and Weingart. He became an associate professor the following year and from the school year 1930/31 he took a permanent leave at lower-secondary school, which was renewed annually. From spring 1931 he lectured at Charles University and from autumn 1932 also at Comenius University. His lectures were honored, but considering that until mid-1934, when he became associate professor of the Faculty of Arts in Bratislava, his salary was debited by the lower-secondary school account. In fact, Jan Mukařovský was a lower-secondary school teacher for fifteen years. However, his lower-secondary school activity was not limited to teaching, classifying and running a 'pupil' library. Mukařovský also reviewed lower-secondary school textbooks, participated in the development of new curricula and educational books, and in several articles dealt with lower-secondary school teaching of Czech Language and Literature” (Podhajský, 2009: 97-98).

We analyzed literary reading-books for the lower-secondary schools, which in 2017 had a clause of the Ministry of Education, Youth and Sports of the Czech Republic¹².

As can be seen from the graphical representation (Graph 1), the subject of the Shoah is unevenly distributed into literary reading-books for the sixth to ninth grades of lower-secondary schools.



Graph 1. Distribution of Shoah-themes samples into individual grades of lower-secondary schools

“Our analysis shows that the topic of the Shoah is not well represented in the reading-books. Possible causes can be seen in the curriculum not anchoring this topic in *FEP BE*¹³ or by dispersing the Shoah texts in all grades of lower-secondary schools. The distribution of the Shoah shows can be considered as the reason why the Shoah is not (in most cases) interpreted as a distinctive, self-standing phenomenon, but is mostly included in the field of literary texts from World War II as a whole. In our opinion, this fact takes away the Shoah of significance, and this issue is a ‘mere’ – albeit an integral – part of that historical period.

Almost all the Shoah themes are non-intentional. There are several reasons for this. The authors of the reading-books include in their textbooks works originally intended for the adult reader, which are verified in the literary-historical field. This is closely related to the fact that many of the Shoah-related works intended for a child reader were created after 1989, so it can be assumed that the reading-books do not fully trust these publications; consideration should be given to changing this approach: as long as this line of reading texts is maintained, works a priori intended for children will never be included in the teaching aids, or very sporadically. We do not want to say that the selection of samples is completely unsatisfactory, however, we believe that these – in most cases known – works can be supplemented by fiction for children and young people, thus preventing certain content ‘obsolescence’ of reading-books” (Mašát, 2017: 72-73).

The outlined situation in the field of (non)integration of Shoah themes into Czech literary reading-books for the lower-secondary schools, which in 2017 had a clause of the Ministry of Education, Youth and Sports of the Czech Republic motivated us to compile a monothematic collection of Shoah themes-samples for lower-secondary schools pupils. In this paper, we present partial results of a research that was undertaken to verify selected intentional Shoah texts that we intend to implement in monothematic Shoah anthology. We are guided to the given procedure – i.e. to a certain pre-selection of samples, their subsequent verification and to verification of questions and tasks postulated for individual excerpts – especially by the effort to integrate as much as possible into pedagogical practice, i.e. practically applicable.

¹² The list of reading-books is available on the website of the Ministry of Education, Youth and Sports: <http://www.msmt.cz/vzdelavani/zakladni-vzdelavani/opatreni-ministryne-skolstvi-mladeze-a-telovychovy-kterym-se-1-1>.

¹³ Compare: Jeřábek et al., 2017.

5. Research methodology

In order to verify a monothematic set of texts on the Shoah theme, one complete¹⁴ elementary school in the Vysočina Region was approached¹⁵. The advantage of the institution is that all grades of the second grade are taught by the same teacher in the Czech Language and Literature, i.e. at least partially identical starting position of the respondents (lower-secondary pupils), is ensured. At the same time, to some extent, a similar form of lesson management and a similar hourly grant to the individual components of the given field of study (style and communication education, literary education and language – grammar – component) are provided. In our opinion, these aspects, which were one of the key aspects for the selection of the school, be guaranteeing the identical starting position of the respondents of the research in the area of possible influencing of the results by the educational institution. Of course, we realize that the researchers did not really have an identical starting position, for example due to different social backgrounds, different levels of cognitive, reading and life experiences, or due to different personal approach to literature as such. We believe that it is not the researcher's ability to identify, define and name these "external" circumstances affecting the results of the investigation.

A school from the Vysočina Region was approached because there is no university in the region focusing on the education of future teachers. Based on this fact, we assumed greater willingness on the part of the management of the elementary school addressed by us to participate in the research. Our assumption has come true.

The main research tool was a questionnaire consisting of three samples on the topic of the Shoah, which we decided to implement into a monothematic set of texts on the theme of one line of events of World War II. The snippets were equipped with questions and tasks related to the narrative. Questions and tasks are postulated in the light of the knowledge of contemporary professional didactics of literature. The main objective of the questionnaire survey was to verify the appropriateness of the year differentiation of individual samples: selected Shoah-snippets differed for respondents from individual years based on the expected delimitation in the reading-books and verification of postulated questions and tasks, especially in terms of their cognitive and time demands.

The research's main tool was a non-standardized questionnaire consisting of three excerpts from books about the Shoah: (1) *Somewhere there is still a Sun* (2017, Michael Gruenbaum & Todd Hasak-Löwy), (2) *A Girl from another World* (2014, Aharon Appelfeld), and (3) *As Long as Tears* (*Zolang er nog tranen zijn*) (2018, Hannelore Grünberg-Klein).

The first publication can be included in the field of intentional literature intended for lower-secondary school readers. We believe that, given the orientation of the publication on the theme of the internal experience of the events of World War II from the adolescent's focus, the narrative of this publication provides a suitable implementation space for the presentation of the phenomenon of the Shoah in the teaching of literature.

The publication *A Girl from another World* falls within the area of literature for children and youth. We believe that this is a typical example of integrating the spiritual and philosophical questions of human being into the simple story of children living in World War II. In order to include this publication in the questionnaire, we were guided primarily by our assumption of the difficulty of reception of this text for elementary school pupils (the cover of the book reads "for readers from the age of nine") in a connotation with the view that readers cannot experience to include text in a different dimension than at the reception level of the primary plot.

¹⁴ This means that it includes the first (1st-5th grade) and second (6th-9th grade) degree.

¹⁵ A list of schools and school facilities is available on the Vysočina Region website: <http://extranet.kr-vysocina.cz/seznam-skol/>.

As Long as Tears thematizes the real fates of the Jews before the Nazi extermination machinery were fully developed. The publication contains a considerable amount of information (data, excerpts from available official correspondence between states and so on) beyond Nazi power. We know this book is very demanding for lower-secondary school pupils and it is largely unhelpful (this is mainly due to the absence of factual knowledge of recipients about the given time or significant elimination of narrative). By integrating Hannelore Grünberg-Klein into the questionnaire we wanted to find out about our postulated assumption and at the same time we wanted to find out to what extent the specified sample of respondents can accept the text.

One complete elementary school in the Vysočina Region was approached with the intention of an exploratory survey. A positive prerequisite for the implementation of the research in each institutional facility was the fact that each grade of second degree is only once in the given institution, all classes being taught by the same teacher (similar form of lesson management, equal share of literary education within a weekly lesson etc.), which in our opinion ensures at least a partial identical starting position of respondents in the area of objective factors affecting the research.

The questionnaires also included a section that looked at the basic demographic data of respondents relevant to the survey (year, gender), and generally formulated questions about samples: for example, *Did you read the samples well?* (respondents voted **yes**, **rather yes**, **rather no**, **no** for each sample); *Which example did you like best?* (respondents had multiple choice); question about length of samples and question *Are you reading books in your free time?*

5.1 Respondents in research

In the paper we present opinions and scope of interpretation of mentioned Shoah-texts by pupils of **ninth grade**. We have chosen this year because in the framework of the *Fraus publishing house* and the *State Educational Publishing House* (the most widely used reading-books according to the answers of the respondents of the research focused on the views of Czech Language and Literature teachers at lower-secondary schools)¹⁶ the representation of the Shoah texts is considerable.

6. Results and discussion

A limited sample of respondents liked sample number 3: *As Long as Tears*. This fact is quite surprising, especially in the context of several factual events that the book contains and because of the well-eliminated story-telling part. It is worth noting that the excerpt from the publication placed worse (second place) in the eyes of ninth-year pupils: who should have at least elementary awareness of the History of the twentieth century under the *Framework Educational Program for Basic Education*¹⁷. To a certain extent, this situation undermines the assumption of increasing popularity of more demanding texts with increasing volume (i.e. the age of respondents). The results of the question focused on the popularity¹⁸ of the selected snippets are shown in Graph 2. The values are given in absolute numbers, respondents had the choice of multiple answers. Interesting is also the fact that the sample number 2: *A Girl from another*

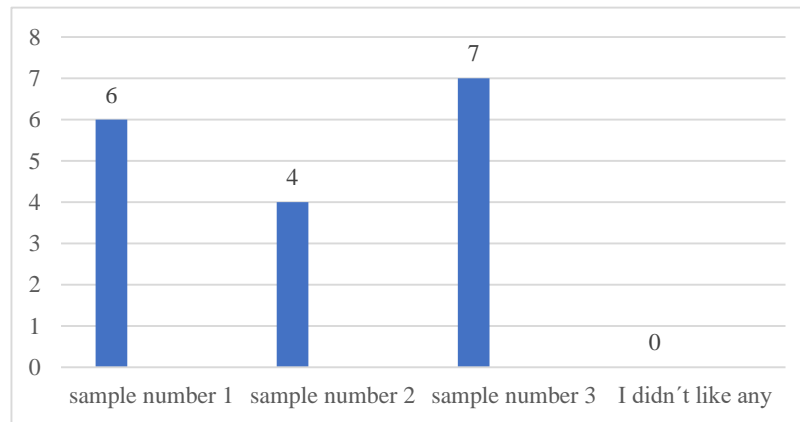
¹⁶ Compare: Mašát, 2017; Mašát, 2019a, Mašát, 2019b; Mašát, 2019c; Mašát & Šmakalová, 2019.

¹⁷ Compare Jeřábek et al., 2017.

¹⁸ “We perceive the concept of popularity as a combination of two aspects: primarily the recipient must understand the book in the sense of understanding the recorded narrative; at the reception, they enjoyed the text in some way (this may not be the privilege of only humorous narratives). We perceive the result of these two basic components as so-called popularity” (Mašát & Šmakalová, 2019: 1343).

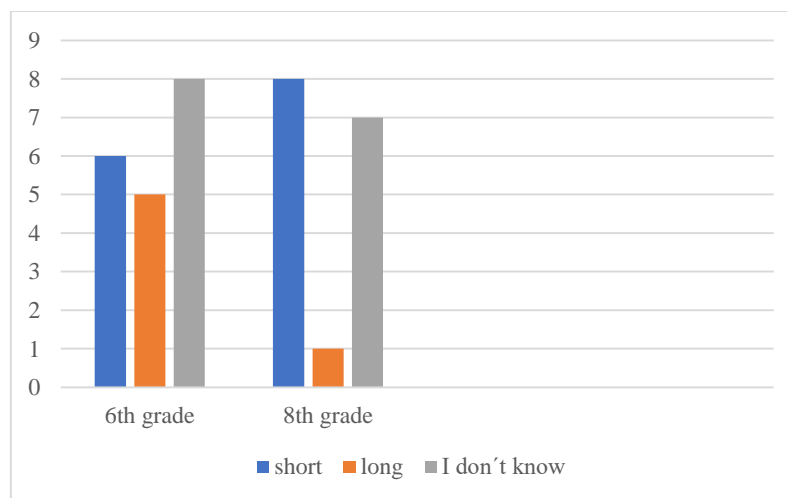
World, intended for children from the age of nine, took the last place among readers from the eighth year.

In the second part of the questionnaire, we asked pupils about the length of the snippets. The large representation of the “don’t know” answer points to the abstractness of the “snippet length”, which can be viewed through the prism of the missing pattern in the reading process (6 out of 7 respondents in the eighth class who reported “don’t know”) does not read. The question was included in the questionnaire mainly to monitor the evolution of opinion on the issue among pupils of individual years. For a demonstration, we compare the sixth and eighth grade pupils (see Graph 3).



Graph 2. Popularity of selected samples by prism of eighth grade pupils

When comparing the answers of the sixth- and eighth-year respondents in the area of sample lengths, there is a significant decrease in the “long” responses of the pupils of the upper grade and a slight increase in the “short” responses. Respondents from the eighth year, who stated that they seemed to have long demonstrations, also indicated that they do not read in their spare time.



Graph 3. The extent of the presented demonstrations according to the opinion of the sixth- and eighth-year pupils

In the next part of the paper we will focus on selected answers of pupils, where it is possible to demonstrate certain thought processes of recipients (especially in connotation with current global events).

One of the questions under example number 2 (*A Girl from another World*) was postulated as a concrete quote: “If you are happy about the flow of water, you would like to see a sleeping dog”, asking students how to interpret the quotation (again, the publication has been dedicated **to readers since the age of nine**). In the responses we will find, for example, that “water is calm and quiet, so when the dog sleeps, it is calm and quiet; because the water flow is boring and slow as a dog falls asleep; that she enjoys the little things; when you enjoy the crap like the flow of water, you won’t be bored watching the sleeping dog; that she enjoys the little things; when you can look at the flow of water, you can also look at a sleeping dog that does not make any movement; when one enjoys life, one can also enjoy all the little things”. A total of ten responses filled the semantic field of the word “I don’t know”.

In the third question formulated under example number 3, we asked respondents if they thought that emigration was taking place at present. The answers to the postulated question are very interesting and to a certain extent show the perception of the world by adolescents and their possible opinion influence by the media, family or other social group. Even at this point we see the possibility of shaping the desired profile of a citizen of a democratic society: we leave aside (not) the possibility of interfering with school in the personal (family) life of respondents. For example, the pupils reported “yes; yes, it takes place; yes, it is happening, in a country where there are wars, people try to get into a country with better conditions (because of better living conditions); yes, even today, there are refugees in Syria who want to flee the war, not only in Syria but also in other countries; yes, from some war-fighting states, people flee to safe countries; yes, it is happening now, there are problems with that; yes, because someone wants to kill someone, so they run”.

7. Conclusion

The paper presented partial results of the exploratory probe, which examined differences in the reception of selected Shoah texts by pupils of the second grade of the selected elementary school in the Vysočina Region. We focused on the level of reception, understanding and interpretation of the texts by pupils of the eighth year, mainly due to the significant representation of the excerpts on the Shoah theme within the two most widely used reading-books in the defined region.

The evaluation of selected questionnaire items showed a certain deficit of factual knowledge of the respondents, and this shortage makes it difficult to receive the above texts. A surprising finding was the fact (in the context of a considerable lag in the narrative storyline) that respondents liked the extract from *As Long as Tears*. In total, 50 % of the eighth-year respondents seemed short, seven readers said, “I don’t know”. We believe that the pupils decided to choose this option mainly due to the absence of certain reading patterns: the use of reading-books at the school is considerably delayed at the expense of reading complete publications.

Open questionnaire items showed a high rate of updating of the issue of migration by art narrative to the events in the contemporary world. Many recipients could not interpret the citation from Appelfeld’s publication from the focus in which it was incorporated into the sample. We believe that (not only) this fact shows that the dedication given to the readers on the cover of the publication is quite inappropriate if the readers are to include the complete depth of the narration *A Girl from another World* (the story line is quite superficial with a simple plot).

The research probe showed a certain deficit in basic institutional education in the use of adequate intentional contemporary Shoah-texts. This finding leads us to the conclusion that it is necessary to create a cross-sectional set of independent texts on the topic of the Shoah, which the Czech Language and Literature teachers could use in the literary lessons.

Based on the results of the research, we decided not to include the factual publication and the book located at the interface of intentional and non-intentional literary production into the upcoming anthology of the Shoah texts. We are led to this step by the above-mentioned research results (the article presents the results of the eighth-year respondents) and by our decision to orient the anthology to contemporary intentional literary production with the topic of the Shoah.

Research has shown that the reception and interpretation of Appelfeld's work is very difficult. Despite this finding, we decided to include the publication in the prepared set of Shoah texts. We were particularly led to the fact that in our opinion pupils will be able to capture a simple storyline, which can serve, for example, to develop a discussion on the issue of the fate of Jews during World War II. An integral part of the upcoming anthology is also questioning, and tasks related to selected snippets. The questions and tasks are formulated in the context of contemporary didactics of literature, i.e. they are directed to so-called creative expressivity: work with text as such (transformation of text or its parts, change of focalization, word completion, outline creation, work with publication title etc.).

Excerpt from publication *A Girl from another World* will be included in the book for the 6th year – we chose the given class definition mainly because of the simple narrative of the given narrative, while leaving the use of the text to the teachers. The following examples and tasks are postulated for the excerpts from this book:

Before reading:

- Try to write what a book entitled *A Girl from another World* is all about.

After reading the snippet:

- Has your opinion changed about what the book might be about after reading?
- Attempt to explain the phrase “in the ghetto”.
- Try to briefly characterize Adam and Thomas.
- What do you think was the fate of Adam, Thomas and Mina?
- Try to draw Mina.
- Attempt to complete this scheme.

Text passage		My comment
1		
2		
3		

Acknowledgements

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Grammar of the Unity in Europe – The Case of Russia

Tatyana Vasileva Petkova & Daniel Galily¹

*South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences*

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Abstract

This study aims to present that the grammar of the unity in Europe not only passes through the successful integration of all countries in the EU and the integration of new EU Member States, but mostly through the save and the use of the European spirit in all countries in Europe. We often forget that the largest country in Europe is Russia – it covers half of geographical Europe. The thought by Nikolai Berdyaev that “Russia must to acknowledge itself like a West. Like an East-West, which brings together two worlds, not divide them”, will be the leading construction in clarifying the thesis about a cultural compromise which Russia made in its history in order to afford the Russian notorious unity or the ideas for “Svyatáya Rus” (Holy Russia), “Glubokaya rus'skaja duha” (Great Russian soul) and the “Russian idea” against the ethnic and a religious diversity in the Russian society. Various political, economic, social, cultural, philosophical and religious factors and trends that lead to consciousness to speak of unity, Russian identity and Russian nationalism will be analyzed. The theses of Yevgeny Primakov, Aleksandr Dugin and Dmitri Trenin will be tracked. Russia must also comply with international law, which it often violates, so that Russia can be seen as a bridge between West and East.

Keywords: grammar, political rules, international law, EU, Europe, Russia, West, East.

1. Introduction

Grammar of the unity in Europe. Why not solidarity? The EU's motto is “Unity in Diversity”, but we forget that Europe is not just the EU. There are many countries on this continent that cannot participate in the EU. They are also part of the geographical space of continent Europe, which is borne by European culture, traditions and history. The grammar that must be maintained by international relations is international law. We often forbid that Russia is the best existing country in Europe. Often Russian is the language of international law. What is happening there? How can we save this bridge, which is Russia, a bridge between the west and the east, so that Russia recognizes itself as the West?

2. The Russian cultural compromise

What is the cultural compromise that Russia has to do with itself in order to be able to take the thought by Nikolai Berdyaev “Russia must to acknowledge itself like a West. Like an East - West, which brings together two worlds, not divide them” (see Berdyaev, 2015)?

¹ PhD student at Faculty of Philosophy (South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA).
© **Authors.** Terms and conditions of Creative Commons Attribution 4.0 International (CC BY 4.0) apply.
Correspondence: Tatyana Vasileva Petkova, South-West University “Neofit Rilski”, Faculty of Philosophy, Department of Philosophical and Political Sciences, Blagoevgrad, BULGARIA. E-mail: tatianavas@abv.bg.

It is an indisputable fact that could not be denied in any way is the conclusion that the Russians have always had the ability to soberly evaluate and see the state of their country, their political class, their economic situation, and with the same super-sobriety and confidence in their conclusions, they cannot take direct, swift and concrete steps to change the negative status quo. The broad and deep Russian soul is clothed with sarcasm, humor, jokes and songs (only as Russians can joke with themselves), this introverted and voiceless protest, beautifully expressed in the joking verse of the song: “In Russia, every liar is messiah... For millennia, Russia has been seeking Russia.” (see Galich, 2006).

Is Russia the West, or the East, or a center that combines the projection of the Western spirit and culture with the mystical Eastern Orthodox Christian worldview and Islamic sophism? Is Russia an Empire or a Modern State? Is Russia a liberal-democratic state or is it a post-totalitarian state of socialist type? All these questions asked in this way are questions provoked by cognitive interest that goes beyond the logic of Russian thinking. Thinking that tries to impose a Western – Euro-Atlantic experience of analysis and worldview, reality and cultural construction that has and lives its own logic. In fact, throughout their historical development, Russians have been arguing about their identity. What are they: Europeans, Asians, Eurasians? Are they from the West or from the East? And how do so many different ethnic groups manage to unite around the name Russia?

This is precisely the expression of Russia’s cultural compromise.

On the one hand, it must adapt itself, its image to itself, to the world, or more specifically to the focus through which the American-European mental model seeks to perceive Russia, and on the other, to bring about a cultural compromise. to really be West. Russia is undoubtedly, geographically, historically and culturally, part of Europe and European culture. Russia is even the construction of the European cultural model. But Russia has never been just part of Europe and has never been just part of Asia, but it has never been just Eurasia – Russia in this sense has always been west in east and east in west. Russia is multilateral, inclusive and multipolar. So are her estimates – multifaceted, unfinished, and multipolar. This is because Russia has:

- Its Renaissance, it is pro-European in nature, refracted through the prism and imprisoned in individual religious mysticism, aimed at a universal Orthodox universal;
- Its cosmopolitanism, which is as different from the European from the period of the seventeenth – nineteenth centuries, is different from it. Not only is Russian cosmopolitanism locked in the confines of socio-religious vocabulary and thinking, moreover, it is a kind of hybrid of social-religious construction of reality, broken through socialist ideology, which has mastered the thinking of the world for centuries. Ideas for the Great Russian Soul (*Glubokaya rus'skaja duha*) and Holy Russia (*Svyataya Rus*) are concepts that seek to convey what Valerian Muraviev wrote: “The most complete ideal of the ancient Russian worldview of the Kingdom of God on earth. Consciousness approached this ideal through the Church and the State at the same time, merging them into the image of the great – initially Russian. and then - universal theocracy,” (see Dimitrova, 2002), or as Nikolai Berdyaev writes on the pages of his “Russian Idea”: “What seems utopian in Russia is the most realistic” (see Berdyaev, 2015);
- “Holy Russia” – for the Russian is an expression of a single whole that could express itself in a united, unified society, long before the united, but in fact much more divided and torn apart, nationalism / wasteland Europe; Russia is not only a space of Slavs, Russia is a space of many ethnicities bearing their multipolarities, but united by something important, something without which there is no unity in one country or community – the enormous role that the Russian language plays in preserving Russian unity.

In order to outline how Russia recognizes itself as the West – as East-West, which unites two worlds rather than separates them, we must try to make a brief analysis of what Russia was like in the 20th century and what it decided it should be in the 21st century.

3. The 20th century – Russia of contradictions

During this enormous period, fixing throughout the century, major political-economic-social processes and changes took place in Russia, which radically changed both the geopolitical situation and what was happening in Russia itself as a socio-spatial state community: on the one hand, there is the October Socialist Revolution, the camps, the Russian National Socialism; and, on the other hand, the inclusion and unification of compact masses of people in the form of federal statehood, distinguishing some socialist forms of cosmopolitanism and multiculturalism. Somehow in parallel with all this, and embedded in it, one can observe the process of “progress” of the literary-philosophical-religious and socio-political life in Russia.

The notion that might be generalizable to the 20th century Russia is the “Messianic Idea”, which in its own way, compactly manages to transmit Russia in time, without yet being in its way and in its potential to realize it. Russia at the end of the 20th century is not a tsarist, not an empire, in regional and political terms after the collapse of the USSR, it is aware that it is on track to remain a pro-forma federation, even though the Eurasian Union is structured. What characterizes Russia and Russian thinking at the end of the 20th century, nonetheless, are the words of Alexander Block in *People and Intelligence*: “We are special mystics – in a Russian manner. We are indeed humans on earth, as we believe that our Millennial Kingdom will not be after the grave, not in heaven, but on earth” (see Block, 1908). This is Russia with its many Russians – multipolar.

Russia is not experiencing its “democratic revolution” like most post-socialist countries at the end of the 20th century. Yes, it has its coup (the 1991 Soviet coup, also known as the August Coup (Russian: Августовский путч, tr. Avgustovskiy Putsch “August Putsch”) in the 1990s, but its “colorful” revolution does not. The political and economic changes that have taken place since the end of the 20th century in Russian society seem rather theatrical, against the backdrop of the unprecedented cardinal and effective reforms. It is this unprecedented reform that will mark Russia in the 21st century as a federation of the road between Europe and Asia, which, from a country with messianic ambitions, will gradually seek to maintain its status at least as a regional player on the political scene, and only because geographically occupying the space between Europe and Asia – Russia is marked by the problems of modern demographics, which are a sign of problems for national security, prosperity and the future: an aging population, high mortality, high migration and low fertility.

The question facing the USSR is where to go after 1990 – west or east – a historical time that is decisive for Russia? By the beginning of 1990, the processes and attempts for global change and the desire for integration had already begun. Europe was certainly not united in the early 1990s, but never more than at that time was determined to be. The US is proving to be an unprecedented and alternative leader in geopolitical and geo-strategic terms. The USSR, at its role as the other geopolitical and military pole until recently, is at a crossroads. Where to go? There are several roads ahead of the Union that must be approached at the same time.

For the USSR 1991 proved fateful. It is no longer possible to hold back the process of forcible detention of individual republics in a common union. The centrifugal forces, poor economic performance, and trends in globalization, globally lead to the need to renegotiate the treaties for the creation of the USSR or even to dissolve it. The uniting spirit of the communist idea of “Oneness, equality and brotherhood” seemed to have evaporated and left behind the traces

of different peoples assembled in one country, looking for avenues of self-identification and prosperity.

The person who took power in Russia on 12 June 1991 and was aided by the August coup in the same year, Boris Yeltsin, will also be the person to put an end to the existence of the USSR on 8 December 1991. Boris Yeltsin invited Leonid Kravchuk (President of Ukraine) and Stanislav Shushkevich (President of Belarus) to a meeting at a residence in area named “Belovezhskaya Forest” (Belovezhskaya Gora) near Minsk, signing with them an act to end the existence of the USSR. But the dissolution of the USSR is not completely complete. At the same meeting, a treaty was signed establishing the “Community of Slavic States”, which a few days later became the “Commonwealth of Independent States”. Thus, officially, the USSR was liquidated on 8 December 1991, and on 27 December 1991, the CIS was born, which included all the former USSR republics with the exception of Lithuania, Latvia, Estonia and Georgia. This new union was proposed and imposed by the President of Kazakhstan, Nursultan Nazarbayev, who clearly realizes that it is impossible to split states that have been associated with a common economic, political, educational, social, etc. with one stroke. structure. After a brief hesitation, Ukraine also leaves and withdraws from membership in the CIS (Commonwealth of Independent States).

For the Russian Federation, the beginning of 1992 proved to be cardinal for the future of the new formation. The restructuring, which began in 1986, did not bring economic benefits. This fact is quite justified, because in order to apply new market methods, technical and material security is required. The republics as a whole were in economic collapse in the early 1990s, which led to the disintegration of the Union. The decisions to be taken by Boris Yeltsin in early 1992 are cardinal, these are decisions that will predetermine the development of the Russian Federation for about a decade to come, but also decisions that will affect the geopolitical world status quo. On the one hand, he must acknowledge that Russia is facing a national and geopolitical catastrophe; It is these geopolitical priorities that shaped and shaped Russian foreign policy in the 1990s. Russia looks to Western Europe and the United States for help and advice on how to modernize so that it can walk the path of liberal democracy and a market economy. But the more important goal for Russia is to regain its dignity and presence on the world political scene as a military-political and economic factor.

In the early 1990s, Western partners were still not very convinced of Russia's openness and willingness to cooperate with them. The grounds for such fear are the events of the August coup of 1991 and the political arbitrations and crises of 1993. But the speed with which B. Yeltsin has mastered the political situation in the country by holding elections and adopting a new constitution signals, despite the very complicated internal situation that Russia could be a fully-fledged regional and geopolitical partner. B. Yeltsin does not stop here. For the first to happen and the second to follow – the partnership first needs to be built. The steps towards such construction are the emergence of Russia (the Russian Federation) on the international political scene. The International Monetary Fund allows and extends credit to Russia. In 1992, it became a member of the OSCE, in 1996 the Council of Europe, Russia was invited to join the G7 in 1997, and in 2000, the G-20 and in 2001 – BRICS. NATO-Russia cooperation began in 1991. In 1992, Russia became a partner in the US-NATO Partnership for Peace initiative. In 2002, the NATO-Russia Council was created to address security issues and joint projects. In turn, although extremely slow, changes are taking place in all areas of business life. The country's legislation has been completely changed and several administrative, military and educational reforms have been made. Russia has made it clear that it wants to become a modern country, to regain its position of superpower, but also to be a partner in the world game of international relations. The 1990s set out an apparent unipolar world in which the United States has a leading role in international life. These years are a kind of attempt to change the legitimacy of the rest of the world, of this non-US world, despite being an active part in the globalization process, an active partner in international relations. Evgeni Primakov points out his disagreement with this distorted image of the world, which can

serve as his solution, launched in the post-communist world. It is forgotten that the world is multipolar and that large Asian countries are weighing in it. This trend will become visible in the first decade of the 21st century.

The “Yeltsin Age” turns out to be a complicated and controversial time. A time in which Russia must make its first steps as a modern state, on the one hand, and on the other, as a consolidating factor for a huge federation.

The 1990s was precisely the time when globalization was happening in Russia, but in a Russian manner: in the beginning it all began with universal optimism and good hope for a simple and painless restructuring of economic and economic activity and easy imposition of the international political scene; ending in the late 90s and early 99s with a general disillusionment and despair in society from the economic crisis. There are no one-way estimates regarding B. Yeltsin's management. It is important to say that, as a statesman and a liberal politician, he deserves recognition for being able to turn the wheel of change into a vast territory, extremely complex in a territorial-administrative division and a multinational state.

4. Beginning of the 21st century – Russia between two worlds

The fact is that Russia today does not have sufficient economic capacity to strengthen its position, and therefore the areas it controls today – both the “internal” (autonomous republics, the Caucasus, etc.) and the “external” (Eurasian Economic Community) and some CIS countries) are extremely volatile spaces. Russia can finally be transformed into something existing by inertia and subject to “decomposition”, as Zbigniew Brzezinski predicts: “If Russia does not become part of Europe, it will become a devastated satellite of China” (see Brzezinski, 2014); or Russia can be integrated, but on the basis of a qualitatively new and as if another “Messianic” idea – a new purpose possessing a specific spirit, will, culture, structures and technology.

“The Putin Era” – as soon as Putin takes over the management of the Federation, he begins following his presidential program, which was published three months earlier as a pre-election campaign in Russian newspaper (“Российская Газета – tr. Rossiyskaya Gazeta”) on 31 December 1999. the Millennium Border”. What does V. Putin say in this word? Contrary to expectations from society, i.e. what he is accustomed to hearing from the Kremlin as an official, albeit populist position on the situation in the country, and Russia’s foreign policy position, V. Putin directly emphasizes that the country is lagging dramatically behind the most underdeveloped countries in Europe, which and deprives it of the opportunity to be a military political leader, to regain its position internationally. V. Putin insists on ending all that is reminiscent of communism and communist marriages of the past, but emphasizes patriotism, the need for normal nationalism in the spirit of Russian and Orthodox values.

The multipolar Russia – as an external political line – was brought up by President V. Putin. This thesis, as well as the idea of emphasizing Russia’s European identity, which has been leading since 1992, has not left the Russian president. In 2004, the world was globalized and globalization itself required this multipolarity. In a multipolar world, the status of large states is self-imposed – i.e. these large countries should not be perceived not only as power, but as centers that give prospects for the development of humanity. The multipolar world narrows the idea of economic and political globalization and integration to the individual far more than it binds the multipolar thesis to political-military cooperation alone, power world centers, confrontation and opposition. It is precisely such multipolarity that Putin has envisioned – to balance the international life with different poles and to guarantee them. In June 2000, defining the concepts and theses in Russia’s foreign policy, Putin gave the following summary: “Russia must strive to create a multipolar system of international relations.”

First, however, Russian experts from the beginning of the century, who are trying to analyze the real geopolitical tendencies, do not agree on the thesis about the multipolar world. For some of the researchers, it is important for Russia, in its attempt to develop its European identity, to focus precisely on Europe's values, by trying to ignore the idea of an international power. Its modernization is important, even if it is to the detriment of its military and political power.

Second, for Russia, the United States could be a model of modernization that would take it and place it among truly modern and developed countries. The world has become multipolar, but multipolarity is asymmetric and unipolarity is multiple. In this sense, Russia is at greater risk with its ambitions regionally than internationally, and if there is anyone truly profitable from this multipolar strategy, it will be China, which on the one hand takes advantage of Russia's mistakes in on a regional scale, and on the other, it is weakening, giving way to China's geopolitical strategy. For others, like the liberal Vladimir Lukin, the multipolar world is real, and in it Russia could find methods and principles to counter US attempts at world hegemony (see Lukin, 2003).

Third, supporters of the socialists, communists, and pro-China pro-Russians support the vision of a bipolar world. For example, the father of the very idea of "perestroika", Alexander Yakovlev launches the idea of the West united around the United States, at the Oriental-Asian pole, in which the three leading countries are Russia, China and India (Yakovlev, 2000: 40).

On the basis of a thorough recapitulation of different opinions and opinions, President Vladimir Putin also draws his conclusions by drawing up a flexible concept that is adequate and adaptable to the diversity of geopolitical perspectives. This concept is expressed in the following: strategic partnership and cooperation with everyone, without any confrontation, even with the USA – a balance between forces and poles leading to balance (Acharia, 1999: 89). The difference in Vladimir Putin's concept from that of E. Primakov is that while the latter emphasized the need for Russia to disregard and expect the United States to recognize it as a great power, V. Putin hoped and expected that with a reasonable geopolitical balance in its dealings with the US, this will still happen. Putin's sensible geopolitical balance suggests that Russia would remain stable on the international scene, both regionally and domestically, if it applied a flexible multipolarity that would prevent it from depending on one geopolitical partner at the expense of another. But to what extent is this Russian altruistic geopolitical vision actually applicable, and does it actually act as a catalyst for Americans to try to impose their unipolar geopolitical model over the world?

The Third Security Conference is being held in Munich on the 10th of February, 2007. At the conference, Putin made the following statement regarding the possibility of a unipolar world: "The unipolar world, in practice, means only one thing: a center of power, a center of power, a center for decision-making. This is a world with only one master, with one sovereign." – News on 14 June 2007. In his speech, Vladimir Putin stresses that as long as a single-pole model is contrary to democracy, it should not be followed or admired. because if the democracy of the multipolar model implies that everyone's interests are heard, then the unipolar model imposes one-sided, final decisions in favor of one sovereign entity at the expense of everyone else. This straightforward and forthright speech, not bordering on diplomatic dialogue, is an attempt to summarize V. Putin's long silence and wait for American behavior aimed at weakening and eliminating Russian influence in the post-Soviet space, as well as the American experience make their own decisions regarding cases related to international life – e.g. Iraq, Kosovo, etc. – Ignoring and violating international agreements, regulations and institutions of general international law. This statement by V. Putin has a wide resonance and support in Russian society, and the press summarizes it in one headline: "Russia said no to the US" – Russian newspaper (*Российская Газета*) on 6 June 2007.

V. Putin, referring to the idea of a multipolar global world, seeks a way to emphasize Americans' attempt to impose a unipolar model in international relations, but at the same time

shows that it is not possible for the world to continue to tolerate such hegemony – globalization itself involves in itself the multipolarity. Although unification, standardization, or centralization are part of the global and require, to some extent, a forceful unipolar structure to radiate them, the qualities listed are also part of a universalization that is not alien to any people, group, or community that could themselves to project multipolarity – it is the equilibrium that could curb America's quest for world domination.

If, at the beginning of his term in 2000, Putin pursued US recognition of Russia as a great power or equal between equals, then after 2007 and nowadays, the Russian president's policy is oriented toward Asia. or the idea of Eurasian Russia. The idea of the Eurasian fate of Russia has a long, purely ideological, geographical, historical and economic basis and history. For its part, Russian identity is specific in itself, it is a compilation of both European spirituality and Eastern wisdom. As Dmitry Trenin points out: "When Russia demands recognition of its Eurasian identity, it does not mean that it presents itself geopolitically as a specific country as it was during the empire and the USSR, but as a non-European country integrating into Europe and into at the same time as a European country present in Asia and bringing European values and culture to Asia" (Trenin, 2006: 67). Russia is part of Europe and this is beyond doubt – both purely territorial and civilizational – V. Putin reports this fact and it is on the basis of his country's strategic geographical location that he seeks ways to extract geopolitical benefits to achieve her recognition of great power.

After 2007, Russia is entering a new era in its geopolitical outlook, aware that the world is facing a new Cold War projected into it through extreme opposition to the US-EU-Russia axis - the events of our day confirm this.

4.1 Aleksandr Dugin – Russia's idea of the multipolar world

"I believe that the high idea is at the core of Russian identity – we have always considered ourselves a people endowed with a historical mission. Any reference to this topic always resonates in people's hearts. Maybe not everyone thinks about it, but it defines our culture. All that is valuable to us has been imbued with this messianic sentiment: both the church, the literature of the 19th century, and Russian religious philosophy, and the Silver Age. We are a Messianic people. And every time the state or politicians turn to it, they receive a positive response. The liberal elite is very afraid of this topic. Every time she appears in political discourse, liberals try to make fun of her, quench her impulse. In my view, the Messianic fire is our essence – a great, high, and deep thing. Russian Spring – this was the messianic movement of our people. And against it are the representatives of the liberal elite! But, the Messianic fire inevitably ignites again. Throughout history, we have differently shaped our messianic sentiment: in the Orthodox context; in the secular; in the communist. But we have never forgotten our nature. Only totalitarian liberal ideology tried to root out all forms of Russian messianism: both white, red, religious, and communist. But it didn't give in to it. The Messianic argument is key and fundamental. When political circles in Russia turn to this "instance", they always do the right thing. They awaken us, bring us back to our essence. We have no vision of the future in the form of formalized concepts. But we carry this image in our souls. It just wasn't born yet. We are filled with it. This is the image of spirituality and justice. There are two things that determine the identity of the Russian people. This is his quest to tell the spiritually important word – the word for salvation, truth, kindness – in Russia's historic path. It is important for us that the last word in world history remains with us. And it should be a word about spirit and beauty, not a word about ugliness, not a word on pragmatic issues. That's one thing. On the other hand, social justice is important to us. Russian society does not perceive itself in the conditions of capitalism, in the position of individualism or the fragmented atoms of society. And we do not understand freedom quite like the Western nations. The subject for us is the collective, our whole people – this is who is bound to be free. That

is why we are ready to sacrifice ourselves in the name of the public good. Freedom without justice is meaningless and incomprehensible to us. New Russia has become for us a symbol of such an image for the future” (see Dugin, 2014).

4.2 Dmitri Trenin – Russia is not obliged to join itself to the West, but to try to transform itself into a kind West

In his book *Integration and Identity: Russia as a New West*, D. Trenin (2006: 371) writes: “Russia had a long way to go – from Russia, which is European, not Western – to Russia, Western but not European – which is a member of international society (...) Russia is not obliged to join itself to the West, but to try to transform itself into a kind West – not America, not Europe, not as a geographical concept at all, but as a set of norms, values and technologies. In practice, this is synonymous with the concept of international society. Such integration does not pose a threat to identity. (...) From Imperial Russia – through Communist Russia – to today – free Russia – democratic, reasonable and sovereign. Such will be its trajectory of development in the 21st century.”

4.3 Yevgeny Primakov – Russia’s idea of the multipolar world – Foreign policy vision

From January 1996 to September 1998, E. Primakov held the post of Minister of Foreign Affairs of Russia. In foreign policy, he is the author of a strategy of Russia’s foreign policy called “multipolar” – opposed to the unipolar model of the world, proposed by the United States. leading to stability and sustainability in international relations The multipolarity line shapes Russia’s entire foreign policy, both in the West – the EU and the US, and in the Middle and Far East, E. Primakov (2009: 89-90) writes: “Modern these political theories in the United States, launched in the early 1990s, outline an obvious unipolar world that opposes international diversity and political pluralism, a distorted image of the world with which the United States opposes diverse international political The world is multipolar and diverse, and Russia could find its place in this multipolar world by affirming the values and political will of the diversity and pluralism of multidirectional politics. Russia is pro-Western, pro-Asian, pro-Christian and pro-Islamic.”

5. Conclusion

Russia, as a geopolitical entity, has a very active and important role in modern international life. From the analysis made, Russia, as a sovereign, has an internal economic situation. In Russia, there is a specific democratic model of government with hints of authoritarianism. The Federation is undergoing complex but slow economic and political reforms that are leading to a difficult market economy. The Russian Federation does not make sufficient use of the natural resources and raw materials it has. All this is reflected in its potential as a factor in foreign policy and economic terms, as well as its potential to influence the decisive rank in the international organizations of which it is a member. In order for Russia to remain part of the Unities in Europe and to be a bridge between the West and the East, the process of democratization in it must be supported from the outside. This is possible only if it is not forgotten. Let us not forget about the great Russian culture, which is well known thanks to the Russian language.

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Dynamics of the Cognitive Dysfunctions in School-Age Children with Epilepsy

Mimoza Maloku Kuqi

*Albanian University, Tirana, ALBANIA
Clinical University Center of Pristina, KOSOVO*

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Abstract

The purpose of the present article is to explore and analyze the development of neuropsychological profiles in school-age children suffering from epilepsy. A *second aim* is to elicit inferences on the factors, nature and comorbidity of idiopathic epilepsy typologies with cognitive deficits in these subjects. The method used in the present study is of observational, retrospective and comparative type. The results of the metanalytical process will be determined through examination of specific literature and dynamic analysis of the nature and association of epilepsy with cognitive dysfunctions in this group-age. At the end of this article, some considerations will be articulated on the didactic, re-education and forms of effective psycho-education in order to modify not only the curricular but also the extracurricular dynamics of these subjects.

Keywords: epilepsy, cognitive deficits, intelligence, pediatric age, psychoeducation.

1. Introduction

Epilepsy is a neuropsychological disease known since the earliest times, and the dynamism of its development has always been linked by mystery and curiosity. Even nowadays, in addition to developing scientific knowledge, epilepsy is accompanied by a series of collective prejudices that make life difficult for the individual suffering from it and qualitatively compromise the psychic balance of normal life. Although epileptic seizures can be overseen more effectively in today's clinic, for many patient individuals, and especially for infants, there are numerous difficulties that strongly affect their lifestyle. Similar difficulties arise in terms of cognitive functions that can dimensionally and permanently alter intelligence development and cause specific disability.

In a narrow spectrum, according the definitions given by the International Leagues Against Epilepsy (ILAE) and the International Bureau for Epilepsy (IBE) (cited by Fisher et al., 2005), *epileptic seizures* and *epilepsy* can often occur in overlapping conditions to each other.

The *epileptic seizure* represents a transient event with signs and symptoms associated with abnormal, excessive or synchronous neuronal brain activity. *Epilepsy* is the definition of that brain disorder that is characterized by a high predisposition to develop epileptic seizures with neurobiological, cognitive, psychological and social consequences on the affected individual. Epilepsy can affect all age groups but the highest age frequency affected by this disorder is that of

childhood and school age. Some forms of epilepsy end at the school age, but if left professionally untreated, epilepsy can have a chronic and often life-long progression.

From the pathophysiological aspect of development, epilepsy is characterized by a sudden, paroxysmal disorder that is the result of pathological depletion of brain-neuron clusters. As can be understood from this Fisher's definition, the neuropsychological and behavioral aspects of pathology have a high impact on the occurrence of epilepsy and recurrence of epileptic seizures.

In their epidemiology, epileptic seizures affect 1-2% of the general population and 4% of the pediatric population. Reports of incidence and prevalence of epilepsy vary by age. Research have shown that the highest incidence (233-100000 per year) is found in children younger than 1 year; 60-1000000 per year in early childhood; 30-40-1000000 per year during adolescence that increase to 60-1000000 per year in advanced adulthood over 65 age old (Panayiotopoulos, 2010). Prevalence also increases with age, ranging from 2-3 \ 1000 at 7 years old to 4-6 \ 1000 at 15 years old (Panayiotopoulos, 2010).

2. Malformations of cognitive development in school-aged children affected by epilepsy

The affection of the cognitive field in school-age epileptic children also reveals some complex and heterogeneous aspects. Epilepsy itself does not imply an intellectual deficit, but studies have shown that there are disorders of specific neuropsychological functions in the intellectual quotient (IQ) of these subject groups. Neuropsychological symptoms are heterogeneous as are epileptic syndromes themselves and include language, memory or attention deficits, visual-spatial deficits, and learning disorders. In fact, cognitive-behavioral problems in children affected by epilepsy have been documented in the literature since the 19th century (Esquirol, 1838; Romberg, 1853).

The nature of the relationship of epilepsy to cognitive and learning disorders can also be highlighted at these specific situations: epilepsy and learning disorders can be the consequence of the same cerebral impairment, and epilepsy can cause a cerebral lesion that subsequently develops a learning disorder.

In such cases, pediatric age-related epilepsy can affect learning by developing an episodic dissociation of neural activity and high cognitive functions. This episodic dissociation may be responsible for the appearance of transient cognitive deficit associated with epileptic discharges (Aarts et al., 1984). Most neuropsychological research has focused on cognitive deficits in forms of focal epilepsy, such as frontal lobe epilepsy or temporal lobe epilepsy, due to the direct association of these types of epilepsies with cognitive disorders.

After the 2015, scientific interest shifted to the neuropsychological analysis of generalized idiopathic syndromes, which are characterized a whole involvement of the cerebral cortex during the crisis, the absence of marked cerebral changes in neuroimaging and the presence of typical epileptic anomalies. Aldenkamp et al. (2004) have suggested that children with epilepsy are affected by the presence of specific cognitive problems such as short-term memory deficits, attention deficits, and a decline in school performance. In a more synthesized view, other authors have provided their analysis of the dynamics of affective cognitive functions in pediatric school-age children as a result of epilepsy. Cornaggia has argued that cognitive functions relate primarily to the capacity of the human brain to process all information coming from the external and internal world and behavioral programming as a result of these processes.

This capacity include the ability to maintain contacts with the external world, psychic vigilance and the ability to select and focus information through attention and data memory

(Cornaggia, 2001). In a synthesized form, in the cognitive areas affected by pediatric epilepsy, we might include:

a. **Executive functions**, or the set of mental processes needed to process cognitive-behavioral schemas in a response to new or changing environmental conditions (Owen, 1997). These executive functions are connected firstly to cognitive flexibility and the ability to plan solutions to cognitive issues. These include the ability to program, modify and verify an action to achieve a specific goal, such as the ability of the young person to plan and represent at a mental level without requiring memorization of the stages necessary to accomplish this activity. The cognitive functions of these categories of subjects affected by epilepsy are essentially influenced by forms of orientation and organization in complex and conflict situations, which, depending on the age of the juvenile, may include various capacities. Such categories may involve: the ability to plan and evaluate efficient strategies for problem solving and cognitive flexibility; control of inhibitory feedback and decision-making processes that support the selection of specific responses to environmental requirements; the attention control related to the explicit inhibitory and information activity abilities ;working and semantic memory that are fully activated in the performance of a task; verbal fluency, visual-perceptual and visual-spatial capacity. Thus the disorders associated with these executive functions can occur with a multitude of issues in the subject's daily life and especially in his or her academic life. Dysfunctions may include inappropriate social behavior, difficulty in decision making and judgment, difficulty in developing, following and modifying plans, difficulty in organizing, lack of concentration and difficulty in different dimensions of memory.

b. **Visual-spatial capacity**, which involves a set of processes that allow the individual the right of interaction with the external world. These skills consist on the ability to integrate information coming from the perceptual space to develop some spatial coordinating points that regulate the organization and use of the materials needed to perform the task. These skills are also embedded in a multitude of practical tasks of daily life. Visual-spatial deficits can thus be defined as a misconception of spatial relationships between objects or between an individual and an object that do not carry a homogeneous line of expression but appear in complex forms with non-verbal attitude difficulties; difficulties in coping or drawing and difficulties in creating grapho-motor sounds; difficulties in spatial organization of holding a sheet of paper and line writing; difficulties in written calculations and geometry; difficulties in reading and visual adjustment.

c. **Verbal memory**, which in the cognitive psyche refers to the memory of words and other linguistic abstractions;

d. **Spatial memory**, which means that part of the memory that is responsible for recording environmental information and spatial orientation. Included here are both semantic and short or long-term memory. Semantic spatial memory allows the young to record and process all temporary information in order to achieve an objective. Short-term spatial memory allows different environments to be remembered and identified as well as to record spatial relationships between objects. Short-term memory represents a superior level as it allows the individual to record and remember the characteristics of his or her cognitive map.

e. **Language and linguistic capacities**. This category includes the skills of understanding and using a complex, word-based communication system which consists on the ability to organize words and develop their expression and meaning. Throughout the semantic system are represented the conceptual knowledge related to the information on their significance and organized by conceptual categories (animals, parts of the body, places). Other research by Troyer et al. (1998) have shown that in subjects with lesions in the frontal lobe, phonemic verbal fluency is understood while semantic is relatively reserved.

In addition to the aspects of categorical influence, significant in the scientific review is the research based on the factors that affect the occurrence of cognitive disorders as a result of epilepsy, such as: the pathophysiology of epilepsy itself, other comorbid pathologies associated with it, paracological treatment, social stigma and deprivation of education, genetic factors or even changes in genomes associated with microelectric discharges in seizures. Scientific research in this line has been linked to the relationship between abnormalities in epilepsy and cognitive functions in developmental ages.

The pattern of cognitive deficits associated with epilepsy at developmental ages carries a direct correlation with the localization of cerebral cortex functions. This phenomenon is mostly expressed in cases of focal epileptogenic lesions. In a more detailed form, the study of cognitive and behavioral comorbidity of epilepsy is complicated by numerous risk factors that may influence and modify clinical observations of neurocognitive performance. Kwan, Brodie (2001) and Lee (2010) have specifically elaborated these factors linked with the occurrence of cognitive disorders. Hermann and Whitman (2011) subsequently grouped these risk factors into three categories:

- *Neurobiological factors*, including neuropathology and esiology of epileptic syndrome and many clinical variables (age of onset, duration of disease, seizure typology, therapeutic control, and presence of epileforms abnormalities with epilepsy);
- *Psychosocial factors* associated with chronicity of illness;
- *Iatrogenic factors* associated with the typology of therapy, the amount of medicines and their effects, whether in terms of neurotransmitter modification and metabolic effects.

The complexity of cognitive processes requires at the same time the coordination of different cerebral functions localized in different anatomical domains. The surface of our cerebral cortex is divided into 4 main lobes: frontal, parental, temporal and occipital. A fifth lobe, called insula lobe, is deeply localized between the frontal and temporal lobulus. Lobes are compound by a series of fields with different functions but closely related to other areas of the same lobe and the rest of the encephalus.

These functional areas are represented by the Brodmann's map (cited by Loukas et al., 2011) that divides the cerebral cortex into 47 domains to which certain cerebral functions respond. In school age, the most common partial epilepsies comes from the middle temporal lobe structures and are thus associated with learning and memory disorders. Right parietal lobe lesions are associated with visual-spatial information processing deficits, whereas left parietal lobe lesions may exhibit impairment in the linguistic, reading, writing, and computing tasks.

Prefrontal lesions are characterized by the abolition of changes in executive functions and are translated into deficits into planning, mental flexibility, adaptation and problem solving. Occipital lobe lesions are often associated with visual perception deficits or visual illusory phenomena. The frequency, gravity, and totality of seizures across cycles adversely affect children's cognitive deficits. The literature has recommended that early onset and duration of active disease (epilepsy) are associated with a worsening of cognitive deficits.

3. Conclusions

Even though its primary purpose, the present paper aims to compare the comorbidity of cognitive malformations with school-age epilepsy. It is equally important to elicit inferences about didactic re-education discourse and forms of effective psychoeducation for the modification of the subject lines not only in the curricular but also the extra-curricular domains of these subjects. Re-education is the process of assisting a system to re-adapt some of the previously held dimensions to be effectively and autonomously exercised by subjects in the future.

This process plays an even more significant role in people who have difficulties or have lost their cognitive abilities due to epilepsy or epileptic seizures to encourage specialists to conceive of alternative ways of inter- and extra-curricular intervention and to acquire some specific skills throughout development. Children with cognitive impairment as a result of epilepsy may encounter difficulties in one or more abilities, so it is convenient to identify, for each case, small feasible objectives that children can practice and obtain by repeating them. The given task is very important especially in the beginning stages of these activities, to avoid frustration and to achieve the objectives.

It may therefore be suggested the promotion of the curricula towards acquiring competencies in these children and to reinforce and refine it to its fullest extent. The interventions of clinical psychology and neuropsychology specialists in these populations are processes of support towards special education and assisted education techniques for their step-by-step training.

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Comparative Study of Metaphor in Literary Texts and their Translations

Ivaylo Dagnev

Medical University – Plovdiv, Medical College, Plovdiv, BULGARIA

Zlatka Chervenкова

*Paisii Hilendarski University of Plovdiv, Plovdiv, BULGARIA
Department of Philology*

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Abstract

Since Aristotle metaphor was relegated to the domain of literature, until the revolution instantiated by Lakoff and Johnson in the 1980s showed its pervasiveness in language and thought, but paradoxically, it alienated metaphor research from poetics. The latter has slowly been finding its feet in conceptual metaphor studies and with the new development of corpus research, obtained ample material for cross-cultural analysis especially with the help of parallel texts studies – an efficient way to delve into linguistic and culturally-defined differences. The aim of the research is by identifying the conceptual metaphor behind the metaphorical linguistic expressions in key texts from five of the greatest stylists of the English language, and by comparing them to their translations into Bulgarian, to check whether metaphor is lost or transformed in any way. Conclusions are made regarding literature in translation, suggesting cases in which it is comparable to original writing in terms of metaphor type and density.

Keywords: cultural linguistics, Conceptual Metaphor Theory, translation studies.

1. Introduction

1.1 The metaphor phenomenon

The phenomenon of metaphor has been puzzling philosophers, psychologists and linguists alike for many centuries. In recent times several major theories explaining its intricacies were proposed. Drawing upon Aristotle's treatment of the term and following Richards' ideas of metaphoric structure (Richards, 1981), modern scholars have tried to explain metaphor by putting forward the substitution theory, the comparison theory, the interaction theory, etc. On the one hand, there is the traditional view in which metaphor functions only at the level of language. The second view, pioneered by Lakoff and Johnson (1980), advanced over the last thirty years or so, holds that metaphor is a conceptual device relating to thought and has an elaborate relationship with language. This change of perspective had reverberations in multiple areas of scientific inquiry associated with language, culture, translation, and literature. Metaphor studies developed into an important area of research. From a cognitive point of view, it generated interdisciplinary research

with translation studies (van den Broeck, 1981; Dagut, 1987; Mandelblit, 1995; Schäffner, 2004; Dickins, 2005), discourse analysis (Musolff, 2004; Charteris-Black, 2004), education (Cameron 2003), and more recently, cognitive poetics (Tsur, 1992; Stockwell 2002).

- Conceptual metaphors are identified in five key texts in English literature.
- The metaphors are compared to their translations into Bulgarian.
- The research did not find many cases of explication, paraphrase and loss of metaphor.
- The number of lexicalized metaphor is greater than that of original metaphors.
- Creative metaphors translate readily in the target texts.

1.2 *Metaphor and translation*

Both structurally and etymologically, translation and metaphor happen to be very close,: translation comes from Latin “transferre”, trans – “across”, ferre – “carry”. Metaphor, similarly, derives from the Greek “meta” – “change” and “pherein” – “carry” (etymonline.com). The metalanguage of both contains the concepts of source and target domains, languages, cultures. The Bulgarian word *превод* contains the same connotations. Tymoczko (2007: 68-77) concludes that in most Indo-European languages the words *translation*, *metaphor*, and *transfer* are conceptually related.

Whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor (Newmark, 1988). The complex character of metaphor has preconditioned its translation as being problematic, to say the least. The first to mention this was Klopfer (1967) and since then a lot of attention has been showered on this issue. Many attempts have been made to study various aspects of metaphor in translation, linking the two areas of research. Fernandez (2005) sums up exhaustively the different approaches based on cultural, textual and cognitive characteristics. According to her classification there are four distinct opinions on metaphor translatability within the linguistically oriented views. The first is based on the presumption that metaphors are by virtue of their nature unpredictable, hence virtually untranslatable, as they present a particularly searching test of the translator’s ability, because it involves cultural experiences and semantic associations, a view with proponents such as Vinay and Darbelnet (1958), Nida (1964) and Dagut (1976, 1987). Mason (1982) takes a more moderate stance, claiming that metaphors are translatable with a degree of non-equivalence and their translatability depends on the cultural and semantic associations it creates in the source language and on the extent these can be rendered into the target language. As the overlap is unlikely to be complete, any attempt at an exact rendering is doomed to failure, so all we can establish is a degree of translatability. A second view holds that metaphors are fully translatable and pose no special problem – a position supported mainly by Klopfer (1967) and Reiss (2000). A still third group of translation researchers, such as Van Den Broeck (1981), Toury (1995) and Newmark (1985, 1988), subscribe to the standpoint that translation of metaphor is possible, although problematic. In line mostly with the substitution theory of metaphor (Martin & Harré, 1982:90), Translation Studies analysts use terms like “image” or “vehicle” for the conventional referent, “object” or “topic” for the actual unconventional referent, and “sense”, “ground”, or “tenor” for the similarities involved (Schäffner, 2004: 1255). They suggest elaborate lists of types of metaphor and procedures of metaphor translatability. Newmark (1988: 106-113), for example, asserts that the only fully translatable metaphors are “dead” ones, as they show the greatest proximity of the two polysystems involved and proposes (Newmark, 1981: 87-91) a classification based on seven options, focusing on linguistic systems. In his turn, Van Den Broeck’s opts for three possible outcomes: “translation ‘sensu stricto’, substitution and paraphrase”. For Van Den Broeck (1981: 73-84) the rejection of the idea of translatability goes against the grain of

Translation Studies. Both Van Den Broeck (1981) and R. Alvarez (1993) see lexicalized metaphors as the “most translatable” ones, while considering *novel metaphors* to be extremely difficult to translate and *stock metaphors* fully translatable if the systems involved are culturally close (Alvarez, 1993: 137). The fourth approach, proposed by Snell-Hornby (1988), is called by Fernandez “conciliatory”, as it claims “that the range of renderings will depend on the type of text we are dealing with and on ad hoc factors”, which in essence focuses on both intralinguistic and extralinguistic factors affecting a translator’s process of metaphor rendition. Recently, equivalence also entails “anomalous equivalence” (Toury, 1985: 25) such as ‘zero solutions’ or even creating metaphor where there exists none in the ST.

1.2.1 *Metaphor translation theories in cognitive science*

The radical break from the purely linguistic understanding of metaphor, associated with the appearance of the Conceptual Metaphor Theory (CMT), as well as with the more discursive and culturally oriented translation theories proposed over the last thirty years, has changed drastically not simply the view on metaphor but also the sway it holds on translation practice and translation studies. Mandelblit (1995) presents the Cognitive Translation Hypothesis and considers two schemes for the translation of metaphors:

- Similar mapping conditions (SMC will obtain if no conceptual shift occurs between the metaphors of the two languages);
- Different mapping conditions (DMC occurs when a conceptual shift takes place).

For Schäffner (2004) conceptual metaphors can be identical in the source text (ST) and target text (TT) at the macro-level. Structural components make entailments explicit. A metaphor is more elaborate in the TT, while ST and TT employ different metaphorical expressions, which can be combined under a more abstract conceptual metaphor. The expression in the TT reflects a different aspect of the conceptual metaphor.

Worthy of note is Müller’s (2008) approach placed on a firm cognitive stand. Her line of argument refutes the mutually exclusive distinction between “dead” and “live” metaphors. Metaphors, she argues, operate on the level of language use and not on the one of language system. Accordingly, metaphoricity is a dynamic part of a cognitive activation process in an individual person at a given moment in time. Her claims are substantiated by empirical studies of multimodal metaphors that unite language, gestures, pictures, etc.

1.3 *Metaphor in literary discourse*

Conceptual Metaphor Theory made us reevaluate the role of metaphor in everyday language (Semino & Steen, 2008), but also introduced a new viewpoint regarding metaphor in literature, as well. There are two approaches to metaphor in literary discourse. Some scholars consider it no different from metaphor in the other types of discourse, yet others find no points of contact because they consider it quite superior to metaphor in the other types of discourse, which makes their comparison impossible because of the way metaphors in literary discourse interact with each other, and with other aspects of the texts they appear in. For Semino and Steen (2008), metaphor in literary discourse is superior to metaphor in other types of discourse.

In *More than Cool Reason* Lakoff and Turner (1989) view poetic metaphor as a new reformulation of conceptual metaphors that we use in our daily life. Poets challenge and reuse creatively everyday metaphor. In other words, cognitive linguists claim that most poetic language is based on conventional, ordinary conceptual metaphors. Creative / original metaphors are nothing more than a creative reformulation of conventional conceptual metaphor.

1.4 *Metaphor in literature and translation*

Cultural Linguistics cannot bypass the highest manifestation of both culture and language, namely, literature and especially the transformations that occur during translation between languages and cultures of the highest form of the language of literature that is taught and analyzed in schools and the academia. Cognitive linguistics can be a great tool in literature classes, throwing light on literary analysis by allowing our conceptual knowledge of conventional metaphor to serve as a stepping stone for explaining the hidden meaning of the work veiled in lexicalized, sleeping, conventional or novel linguistic metaphorical expressions. Cognitive grammar can also illuminate the successful or lame translation of metaphor which will convey or ruin the artistic effect of a work of art.

1.5 *What does parallel text analysis reveal?*

Individuals tend to use language differently. Both author and translator are specialists in conveying meaning through language. Indeed, ideally, the meaning in the original and in the translation needs to be identical. Given the professionalism of both, any differences in the conceptualization of metaphor between the two parallel texts are bound to be either culturally or linguistically motivated. In addition, other translation-related transformations, such as *generalization* and *concretization*, as well as *domestication* and *foreignization*, tend to occur in the process. This further alienates the source text from the target text. Most importantly, metaphors in ST and TT have to fulfill the same functions, expressed by Goatly (1997: 148): to fill language gaps; create meaning and memorability; express attitude and ideology. Metaphors also have aesthetic value, simultaneously functioning as a powerful cohesive device of the literary work, linking themes and ideas within the text and intertextually, between the work and the other texts. Thus, metaphor and translation studies have crossing points with literature and ever more scholars venture into its realms in their attempt to study it in all its manifestations. The study of literature at university level invariably involves working with original texts, very often with select excerpts from works of fiction, to which an analysis is made in the form of close reading, more in line with the empirical study of literature, based on Lakoff and Turner (1989), cognitive stylistics (Semino & Steen, 2008; Tsur, 1992) and cognitive poetics, with its foundational principles of embodiment, prototypicality and naturalness (Stockwell, 2007), than with literary historiography.

Parallel texts provide an opportunity for the study of metaphor as manifest in different languages and cultural environments. The content is a constant, though the languages are different, and the metaphors typical of each language, have evolved differently as people have coined similar or different expressions in the attempt to conceptualize and make sense of their particular surroundings. Parallel texts provide an opportunity to study metaphor universality and variation in culture in similar linguistic context and to analyze the different metaphors used in the two languages that are used to convey one and the same message. In Descriptive Translation studies by default the translational problems are reconstructed through target-source comparison.

2. Method

2.1 *Setup of the study*

The corpus consists of five crucial texts from five highly acclaimed authors writing in English and their translations. They include a passage from Joseph Conrad's multilayered symbolic novel *Heart of Darkness*, Virginia Woolf's *Mrs. Dalloway*, Orwell's *1984*, Richard Russo's award-winning novel *Empire Falls* and James Joyce's *The Dead*, and their translations into Bulgarian, which are analyzed by identifying metaphors in both texts, using Steen's MIP VU approach (Steen et al., 2010).

Conclusions are drawn regarding metaphor translatability in literary discourse, paying particular attention to different mapping conditions during translation and the cases in which the metaphor has been omitted.

2.2 *Choice of corpora*

The selected texts belong to the recognized literary canon and hence have been translated by the most prestigious translators in the country who have a flair and considerable knowledge of language and literature, though are totally unaware of CMT, since, more often than not, it was not even formulated at the time of their translations. Their extensive knowledge of language and literature, and their innate intuition however, helps them in dealing with the most intricate metaphorical nuances. The texts are such as are frequently analyzed in literature classes at the university level, using the methods of close reading. It involved a close reading of the text, identification of literary devices, such as metaphor, which refer to some aspect, or idea, or mega metaphor evident in the work in general.

2.3 *Metaphor typology in the study according to use (transparency, conventionalization, novelty)*

For the sake of the study we have focused closely on three types of metaphor:

- Sleeping metaphors (lexicalized- non-transparent) – are the lexicalized metaphoric linguistic expressions that may be co-activated under certain circumstances in the text;
- Linguistically expressed conceptual metaphors (entrenched-conventional and activated in the text) are those linguistic expressions in the literary text that are grounded in experience and that provide structural frames for the interpretation of the text;
- Creative metaphors (novel) – whose metaphorical meaning is induced and relevant only in the specific context.

2.4 *Initial hypothesis*

The initial hypothesis involves the idea that the target texts will be longer than the source texts (because of explication, paraphrase, or redundancy) and that the type/token ratio will be greater in the former because of the normalization and simplification (Olohan, 2002) and Toury's law of growing standardization (Toury, 1995). Secondly, we presumed that there would be many cases of *explication*, *paraphrase* and *loss of metaphor* (Baker, 1996). Thirdly, that creative metaphors would predominate and would translate readily in the target texts (traditional expectation in literary analysis). Finally we believed that the target texts would be much inferior to the source texts in terms of metaphor depth and variety, and would not be suitable for close reading and analysis (traditional view).

3. Results

Table 1. Language specific differences

Classification based on language-specific differences			
Average number of characters per word			
Text	Characters in ST	Characters in TT	Average length of words in ST and TT
Text 1 Virginia Woolf	2223-characters without space (minus 86 punctuation marks)= 2137:494= 4.32- average length of word without punctuation	2460-90=2376:488=4.87	ST 4,32 : TT 4.87
Text 2 James Joyce	3166-91=3075 3075:732=4.20	2934-101=2841 2841: 634=4.48	ST 4,2 : TT 4.48
Text 3 R. Russo	4336-130=4206 4206:932=4.51	4944-161=4783 4783:961= 4.98	ST 4.51 : TT 4.98
Text 4 Joseph Conrad	3366-107=3259 3259:799=4.08	3314-115=3199 3199:670=4.77	ST 4.08 : TT 4.77
Text 5 George Orwell	2459-55=2409 2409:564=4.27	2404-65=2339 2339:473=4.95	ST 4.27 : TT 4.95

It is quite obvious that in all texts the average length of the TT is longer than the ST. In order to find the reason for this, whether it is because the translators need more words to convey the meaning of the ST, or because of the differences between the languages, we counted the characters, deducted the number of spaces and the punctuation marks and divided by the number of words. In this way we calculated the average length of word in both ST and TT (see Table 1) Although the number of characters in ST and TT were almost the same, these calculations gave us the insight that the increased length of the TT is not caused by redundant words, but by the longer words in the target language, due to the suffixed article and grammatical gender of nouns and adjectives. This result ruled out the translator's role in increasing the length of the translation and relegates it to the characteristic features of the languages involved (Table 2).

Table 2. Ratio of number of words and characters

Number of words			
Text	ST	TT	ST/TT
Text 1. Virginia Woolf	494 words 2713 characters	488 words 2959 characters	494/488 1.012
Text 2. James Joyce	732 words 3884 characters	634 words 3586 characters	1.155
Text 3. R. Russo	932 words 5243 characters	961 words 5908 characters	0.968
Text 4. Joseph Conrad	799 words 3115 characters	670 words 4028 characters	1.193
Text 5. George Orwell	564 words 3012 characters	473 words 2884 characters	1.192

Table 3. Type/token ratio

Type/token ration		
Text	ST 1686/3521	TT 1853/3226
Text 1 Virginia Woolf	250/494 (0.51)	290/488 (0.59)
Text 2 James Joyce	341/732 (0.46)	364/634 (0.57)
Text 3 R. Russo	448/932 (0.48)	527/961 (0.55)
Text 4 Joseph Conrad	364/799 (0.46)	391/670 (0.58)
Text 5 George Orwell	283/564 (0.50)	281/473 (0.59)

The type/token ration (Table 3) is a reliable gauge of the lexical density of the text. The closer the ratio is to 1, the more varied the vocabulary of the writer/translator. Again the results are consistently straightforward: the median ratio ST/TT is 0.482/0.576: a significantly richer vocabulary in the TT. This too, may be caused by the differences in the makeup of the two languages. Generally the higher number of types, compared to the tokens is a sign of the richness of the language.

Our results suggest that the TT contains a higher number of types than the ST. This is in conflict with the expectation that the translator normalizes and standardizes the language. However, it is also a matter of language: the existence of allomorphs in the TL due to inflection (Bulgarian is a language with a predominance of mutable parts of speech, grammatical gender, verb conjugation combined with grammatical gender, all of which compromises the results. Therefore, although the type/token ratio in the target language is greater, this is accounted for by differences in the linguistic setup of the languages and is no proof of the opposite thesis.

In the case of metaphor, which allows compression of the meaning, however, the greater number of words in the TT is a sign of one of the translation universals, namely normalization and standardization.

Table 4. Types of metaphor

Source Text James Joyce "The Dead"	Target text James Joyce "The Dead" Translation into Bulgarian
<p>forms were near. His soul had approached that region where dwell the vast hosts of the dead. He was conscious of, but could not apprehend, their wayward and flickering existence. His own identity <u>was fading out into a grey impalpable world</u>; the <u>solid</u> world itself which these dead had one <u>time reared</u> and lived in was <u>dissolving and dwindling</u>.</p> <p>A few light taps upon the pane made him turn to the window. It had begun to snow again. He watched sleepily the flakes, silver and dark, falling obliquely against the lamplight. The time had come for him to set out on his journey westward. Yes, the newspapers were right: <u>snow was general all over Ireland</u>. It was <u>falling on every</u> part of the dark central plain, on the treeless hills, falling softly upon the <u>Bog of</u></p>	<p>Наблизо имаше и други сенки. Душата му се бе добрала до тайния мир, населен от сонма на мъртвите. Съзнаваше, че ги има — загадъчни, светливи, — но как да ги усети? Собственото му „аз“ изчезваше в някакъв сив неосезаем свят: вещественото битие, в което някога тия мъртъвци бяха расли и живели, се стапяше в разтление.</p> <p>Туп-туп: по стъклото леко се почука; той, сепнат, се извърна. Пак беше заваляло. Със сънен поглед О + гледаше снежинките — как сребърни и тъмни се носят в светлината. Дошъл бе час за път: на запад, през Ирландия. Да, в пресата го писаха — страната спи под преспите, навсякъде, безспир, се сипе сняг. Снегът засипваше заспалите поля в средата на острова, ситен се стелеше връз безлесните баири, връз Аленското тресавище*, а още по на запад се стелеше, сипкав, над тъмните размирни вълни на сивата Шанън.** Леко се</p>

<p>Allen and, farther westward, softly falling into the <u>dark mutinous Shannon waves</u>. It was falling, too, upon every part of the lonely churchyard on the hill where Michael Furey lay buried. It lay thickly drifted on the <u>crooked</u> crosses and headstones, on the <u>spears</u> of the little gate, on the <u>barren thorns</u>. His sogul swooned slowly as he heard the snow falling faintly through the universe and faintly falling, like the <u>descent of their last end</u>, upon all the living and the dead.</p>	<p>стелеше над всяка педя пръст от самотното гробище, където спеше Майкъл Фюри. Снегът гъсто се стелеше по стърчащите <u>разкривени</u> кръстове и <u>надгробните камъни</u>, по <u>железните</u> остриета встрани на строгите гробищни врата, по черен трън и по изсъхнал сък. Душата му <u>застиваше</u> в несвяст, заслушана в снега, който засипваше всичко, разстиляше се над вселената, със <u>сипкав съсък</u> засипваше живите и мъртвите и се <u>спускаше като сън</u> – <u>спокоен</u> сетен сън.</p>
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Table 4 shows the metaphorical linguistic expressions identified in the ST (James Joyce “The Dead” – excerpt) using the MIP VU procedure (Steen et al., 2010) and their translations using various techniques – loss, adding, same and different mapping conditions. On the basis of the analysis we counted the total number of metaphors in the ST and the TT and found the numbers comparable. The linguistic metaphors trigger metaphor on a macro level. The translator weaves through lexicalized, or fossilized metaphor and novel metaphor, compensating loss, when the language will not allow it, with an extra metaphor, where no metaphor is found in the ST. In the case of lexicalized metaphor it is a matter of chance to have a similar expression in the target language. Changing the mapping inevitably creates a different reception in the reader, as proponents of the theory of untranslatability would claim. The dominating allegiance of the translator, however, is to the authentic tone of the target language, allegiance to target language collocations, phraseologisms and mode of expression.

Conceptual metaphors like LIFE IS A JOURNEY and A LIFETIME IS A DAY and UP IS MORE, which lie at the bottom of the sentence from *The Dead* “The time had come for him to set out on his journey westward” have a universal appeal, while others, like “It lay thickly drifted on the crooked crosses and headstones, on the spears of the little gate, on the barren thorns” are culturally limited to readers who have experienced the limitations imposed by religious institutions. These constitute metaphors that work on a macro level and may be even missed by the translator. For example “crooked” in English may have spatial and moral dimensions, whereas the translation in Bulgarian, a country with a much more liberal attitude to religion, suggests only the spatial dimension of crooked, hence the loss of an important metaphor on a macro level.

The colors and fonts used to highlight the translated metaphorical expressions have the following significance: *lexicalized metaphor* in *italic*, **Conceptual metaphor** in **bold** and creative metaphor is underlined. On the right is the TL, where the same classification is made, and the different colours mark those translations that apply different mapping conditions (red), concretization (green), generalization (blue), formulaic language (pink), Ø metaphor (metaphor lost) or + metaphor (metaphor added) Ø + .

Table 5. Total number of identified metaphors

Total Number of identified metaphors		
	ST 212	TT 215
Text 1 Virginia Woolf	54	55
Text 2 James Joyce	45	50
Text 3 R. Russo	31	36
Text 4 Joseph Conrad	51	46
Text 5 George Orwell	31	28

Contrary to many expectations, the study of parallel literary texts shows that metaphors in the TT often exceed the number in the ST. In spite of linguistic and cultural differences and limitations, the number of metaphors in the source and target texts is comparable. In order to get a detailed picture of which group of metaphors yield to translation more than the rest, we have broken down the metaphors into lexicalized, conceptual, and original and counted them in the ST and TT. As expected, resulting from the different evolution of the languages, their different cultural, geographical and historical development, the lexicalized metaphors (Table 6) proved most difficult to translate. Set phrases and collocations, as well as function words work differently in the SL and the TL and the translators, fit the meaning in the existing linguistic and cultural moulds, sacrificing lexicalized metaphors, which, at the time of the translation (70's and 80's) were not perceived as metaphors at all.

Table 6. Number of lexicalized metaphors

Number of identified lexicalized metaphors		
Text	ST – 79	TT - 66
Text 1 Virginia Woolf	9	8
Text 2 James Joyce	18	16
Text 3 R. Russo	18	12
Text 4 Joseph Conrad	20	17
Text 5 George Orwell	14	13

The linguistic expressions based on conceptual metaphors (Table 7) are deeply embedded in our thought and reveal much about the way we perceive the world. These metaphors have extra force because they hinge on our worldview and are easy to relate to. They translate readily, though some differences in conceptualization do exist.

Table 7. Number of identified conceptual metaphors

Number of identified conceptual metaphors		
Text	Source Text -111	Target Text -98
Text 1 Virginia Woolf	30	29
Text 2 James Joyce	28	26
Text 3 R. Russo	9	6
Text 4 Joseph Conrad	28	23
Text 5 George Orwell	16	14

Finally, the traditional original, known in the past as literary metaphors are hard to miss and translators usually go out of their way to render them in the best possible way. This is evident in the results shown in Table 8: not a single original metaphor has been omitted.

Table 8. Number of original / creative metaphors

Number of original / creative metaphors		
	Source Text – 86	Target Text - 86
Text 1 Virginia Woolf	26	25
Text 2 James Joyce	28	25
Text 3 R. Russo	11	7
Text 4 Joseph Conrad	14	15
Text 5 George Orwell	14	14

One of the reasons why the TT is longer than the ST is paraphrase of metaphor (Table 9). This occurs when the TL does not offer a suitable corresponding metaphorical expression. Another phenomenon observed in the TT is the existence of a metaphorical linguistic expression, where nothing of the sort is found in the ST. This is often the case with unintended lexicalized metaphor.

Table 9. Metaphor to paraphrase in Source Texts and Target Texts

Metaphor to Paraphrase 0 0		0 to Metaphor 0 +	
Text 1 Virginia Woolf	2	Text 1 Virginia Woolf	3
Text 2 James Joyce	4	Text 2 James Joyce	2
Text 3 R. Russo	6	Text 3 R. Russo	6
Text 4 Joseph Conrad	8	Text 4 Joseph Conrad	2
Text 5 George Orwell	4	Text 5 George Orwell	1

Table 10. Summary of the results from all texts

	Original	Translation
Number of words	3521	3226
Number of characters	18967	19365
Type / token ratio	1686/3521	1853/3226
Number of identified metaphors	212	215
Number of lexicalized metaphors	79	66
Number of conceptual metaphors	111	98
Number of original metaphors	86	86

Table 11. Results of the study

	Translation	
Different mapping conditions	63	Lexicalized: 34 Conceptual: 32 Original: 16
Shift of category towards generalization	4	Lexicalized: 4 Conceptual: 0 Original: 0
Shift of category towards concretization	13	Lexicalized: 5 Conceptual: 5 Original: 6

Having analyzed the relevant characteristics of the parallel texts in terms of length, richness of vocabulary, number of metaphors in ST and TT and their type, we were interested in obtaining information regarding the translation techniques applied to the translation of the three overarching categories of metaphor: lexicalized, conceptual, and original. Table 11 shows the transformations that the metaphors undergo in translation in terms of changing the mapping conditions, generalization and concretization. Of the 63 metaphors with different mapping condition identified in the texts, half of the lexicalized and conceptual metaphors had changed mapping conditions in the translation. This is due to the different conceptualization of the world in the different cultures and its reflection on language. In only a quarter of the original metaphors, however, the mapping conditions were different. These are cases in which the translator, on the basis of his/her personal judgment has changed the mapping. As our results show, this happens less frequently in original metaphors.

The other transformations, generalization and concretization, on the other hand are mostly language motivated, selected by the translator because of existing collocations in the target language. Concretization occurs three times as frequently as generalization because languages differ in the concrete conceptualizations, not the general ones.

4. Discussion

Though there are considerable dynamics and transformation of metaphor during translation, in the end of the day, the final counts by category are largely similar. A large number of metaphors in translation have the same mapping conditions in English and Bulgarian, due to common cultural background and globalization. This is in line with other studies such as the one by Burmakova and Marugina (2014), who investigate metaphor translation in literary discourse, Chervenкова (2015), who applies a similar to our analysis but confined to one text, and Park (2009), focusing on the analysis of metaphor translation in the short story genre.

Also, terminology, with which one of the texts (*Heart of darkness*) abounds in, largely made up of metaphor, is standardized and substituted by common words and phrases in translation, because, as a language of a sea-faring nation, English has more sea-related words than Bulgarian.

In literary discourse, due to the clustering of metaphors in nodes, in spite of loss of metaphor, due to linguistic, and culture-related differences, or translator-related preferences, the author's message still gets across in translation, mainly because of the metaphor network that spreads throughout the text, and the possibility of the translator to compensate for the 'zero solutions', or the loss of a metaphor by introducing another metaphor in a place where no such metaphor exists in the original. Similar results are obtained by Swain (2011) in her research into the intertextual perspectives of metaphor translation of literary texts, firmly established on Lemke's semantically-based theory of intertextuality.

Toury's law of growing standardization (1995) is not applicable to the translation of highbrow literature by well-established and experienced literary translators. The study described here reveals that the shifts to concretization are more frequent than the shifts toward generalization.

Lexicalized metaphors suffer more transformations than the other two types because they are more culture-specific and entrenched in language. The creative metaphors suffer the fewest transformations.

Foregrounded metaphors, grammatical metaphors and culturally bound ones turned out to be the ones most difficult to translate.

5. Conclusions

In an answer to our initial hypothesis, judging from the data we can convincingly state that it was proven wrong. The answer to the statement that the TT will be longer than the ST and that the type/token ratio will be greater in the TT (Olohan, 2002) is definitely negative as is the answer to the second claim that there will be many cases of explication, paraphrase and loss of metaphor. Another claim has also been found negative – that creative metaphors will predominate. Even in literary texts the number of lexicalized, sleeping metaphor is greater than the number of original metaphors. Our insight, though, that creative metaphor will translate readily in the TT, was found to be correct. Finally, our assumption that the TT will be much inferior to the ST and will not be suitable for close reading and analysis because of metaphor loss, was found to be completely wrong.

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Kurds – “External” and “Internal” in Syria, Khaibun’s Organization and “Arab Security Belt” (Security Belt Forces)

Vladimir Stefanov Chukov

*University of Ruse “Angel Kanchev”, Ruse, BULGARIA
Faculty of Business and Management, European Studies Department*

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Abstract

This study aims to present the Kurds – “External” and “Internal” in Syria, Khaibun’s Organization and “Arab Security Belt” (Security Belt Forces - (الأمم المتحدة)). During the period 1958-1961, in which Syria became part of the United Arab Republic (UAR), a new migration wave from Turkey to the Arab country was observed. The article analyzes: Kurdish’s migration wave; the principle “The land is on this one, that processes it”; political power; genesis of Syrian Kurds; Khaibun’s Organization and its fate.

Keywords: Kurds, Syria, Kurdish refugees, Arab Security Belt.

1. Introduction

During the period 1958 -1961, in which Syria became part of the United Arab Republic (UAR), a new wave of migration from Turkey to the Arab country was observed.¹ The fertile agricultural lands of northeastern Syria have become a real “Eldorado” for the poor peasants in Turkey. The announced agrarian reform in the United Arab Republic, dictated by the strong aspirations of the new authorities for social justice and the raised socialist slogans, attracted many agricultural workers from neighboring Turkey. Thousands of Turkish Kurds took advantage of the principles of the new state, which made no ethnic distinction between candidates for the acquisition and cultivation of Syrian land. If the latter were of an age that required compulsory three-year military service in Syria, they were happy to join the army. The reason is not only the huge difference in the conditions of service in the Turkish and Syrian armies, but mostly due to the fact that after the barracks they received a military ID. It became a kind of document for a legal claim to stay in the Arab country. This approach to staying in Syria was much safer than looking for two witnesses to prove to the authorities that the migrant candidate was their relative.²

2. The Kurdish migration wave

The Kurdish migration wave came under full control during the first two years of the UAR's existence, as a result of close co-operation between local units of the Interior Ministry and the Kurdish Democratic Party (KDP), established in 1957. This marks the beginning of the modern

Kurdish movement in Syria. In practice, a kind of political deal was made, namely untying the hands of the KDP for active work with the Kurds, including those in Turkey, against the inclusion of the latter in the ideas of power in Damascus. The Voice of the Kurds radio station was even unveiled.³ The cooperation between the newly formed Kurdish political entity and Damascus’ rulers was short-lived as the KDP gradually changed its attitude towards the Egyptian-Syrian state. Only two years after its official formation, this party was banned by the authorities and the leadership was brought to justice. However, for the first time, a fact was heard in the courtroom that the authorities in Damascus ignored. During his trial, the general secretary of the outlawed party, Nureidin Zaza, formulated the problem with the so-called “Foreigners from Turkey”. He accuses the Syrian state of not granting citizenship to Kurds who migrated from Turkey to Syria for several generations. According to him, there were hundreds of thousands of applications for citizenship.⁴ Zaza also accused the institutions of allocating land for dishonest behavior towards the Kurds.

Despite the formalized principle of equality between applicants in the areas south of Hasaka and between Hasaka and Tel Kodjak, preference was given to the Arabs.⁵

The clash was both ethnic and social. The organs that distributed the land gave it to those who cultivated it. Most agricultural workers at the time were from the Arab slap tribe, while in many places it was formally owned by Kurdish sheikhs. In the spirit of socialist propaganda, the authorities in Damascus claimed that the redistribution actually expressed “the social struggle of ordinary Arab peasants against the Kurdish kulaks.” There is no consensus on this controversial topic by various researchers. Authors close to Damascus, such as Ahmed Mardini, claimed that Kurdish peasants also received plots of land if they cultivated them, while pro-Kurdish experts such as Ismet Wiley claimed otherwise.⁶

3. The principle “The land is on this one, that processes it”

After Syria’s withdrawal from the UAR, the content of agrarian reform has changed.

Between 1961-1963, the authorities stopped applying the principle: “The land belongs to the one who cultivates it.” Maaruf Daualibi’s nationalist cabinet in Damascus (1961-1962) replaced the rule of “fair distribution of land” with the law on “fair distribution of the population.”⁷ Then the Syrian government decides to implement a new demographic policy. Although the majority of Al-Jazeera villagers had been cultivating the land for years and had Syrian identity documents, the government began to describe them as “Turks”.

The reason for this was their Turkish origin. Tensions between the government and local Kurds escalated when security forces began forcibly removing peasants from their lands. For a very short period of time, Agriculture Minister Saeed Seyed suspended the law due to the possibility of destabilizing the entire country. However, this lasts for a relatively short period of time. On the 16th of April, 1962, the new Prime Minister Beshir al-Azma, who came to power in a coup, continued his moderate policy towards the Kurds.⁸ He was a supporter of the ideas of the United Arab Republic and nationalized the Saudi bank Al Ahly. At that time, the first oil deposits were discovered in al Jazeera. Al Azma refused to outsource their exploitation to a joint Saudi-American holding company. His successor as prime minister, Khaled al-Azm (1962-1963), quickly changed the situation. He quickly restored restrictions on the Kurds in al Jazeera. In this light, at the end of 1962, the actual population of the city of Hasaka was 340,000, while the number registered in the official registers was only 305,000.⁹

On 5 October 1962, the government of Prime Minister al-Azm began the so-called “Emergency census” in Hasaka province. The order is related to the annulment of all civil registers of the population in this part of the country compiled so far. The local authorities had to establish the number of both Syrian citizens and “foreigners”. The last category included all persons who

had been entered in the registers after 1945. To that end, the Ministry of the Interior gave the opportunity to all those living in the territory of the province in question to gather evidence of their “legal citizenship” for one month. The latter could not be substantiated by testimony based on family, clan or tribal ties. In this way, all Kurds who emigrated to Syria from Turkey after Syria’s independence became “foreigners.” Most of them had settled along the Syrian-Turkish border, especially between the villages of Ras al-Ain and Maliki, in the extreme northeastern part of the country.¹⁰

The census itself was led by Hasaka Governor Saeed Seyed. The latter was the brother of Jalal Seyed, one of the founders of the Ba’athist Arab Socialist Party and a representative of the nationalist movement in it. Saeed Seyed believed that the UAR’s policy of agrarian reform was tantamount to “stealing land from the Arabs.” The latter, however, allowed “Kurdish Turks” to remain if they changed their status as “land users” into its owners. He hypothesized that Kurdish villagers had illegally leased land from the state. If they wanted to legalize their property and become Syrian citizens, they had to borrow from the National Bank. It was £ 3,000 a year. Thus, a huge loan of about 40,000 pounds was obtained on average for the entire time during which the Kurdish peasants cultivated the land. To this end, a law was passed in February 1962.¹¹

Logically, the amount proved prohibitive for the Kurds, who were forced to borrow en masse. Their lands became the property of the bank. Due to the stalemate, the authorities were forced to reduce the monetary obligations of the mass-ruined Kurds to 15,000 pounds.

After all, the idea of the government in Damascus was to give priority to the Arab ethnic group in the region far from the capital, regardless of the instruments of state policy. The “extraordinary census” resulted in the government declaring 85,000 people living in Hasaka province as “foreigners – Turks.” This represented 27% of Al-Jazeera’s total population, which turned out to be 302,000.¹²

The paradox, however, was that as a result of these measures, prominent Syrian politicians and officers were deprived of Syrian citizenship. Such were former Deputy Prime Minister and Minister-elect Abdel Baki Nizamadin, as well as his brother General Taufik Nizamadin, former Chief of the General Staff of the Syrian Army (1955-1957).¹³

The paradox came that members of one family were qualified differently. For example, one brother was a Syrian and the other a Turk.

In early November 1962, Hasake Governor Saeed al-Seyed and Interior Minister Aziz Abdul Kerim wrote a special document on the population of Al Jazeera. The main thesis of the government report is that “the migration of Turkish Kurds is a threat to the stability of Arab Syria.”¹⁴

The practical implementation of this document is a forced Arabization of the region. It includes various measures, namely:

- marking the internal borders of the area by digging trenches;
- the creation of a border police that is “nationally loyal”;
- stimulating the nationalization of lands owned by Kurds;
- increasing the income of the sheikhs of the Arab tribes and attracting members of these tribes to “agrarian reform”;
- the delay in complaints lodged by Kurds related to “agrarian reform” and others.¹⁵

4. Political power

The political power established after the Ba’athist coup on 8 March 1963 promised that the land would be given to the peasants who cultivated it, whether they were Arabs, Kurds or other

nationalities. However, the leadership of the new ruling party in Hasaka has a different opinion. It drafted a document, the essence of which was “the eradication of the Kurdish population from the Al Jazeera region.” The new element in it is the forcible study of this ethnic group in the interior of the country, not its expulsion to Turkey. The idea was mainly to stop the policy of building new schools and other educational centers in Al Jazeera, to expel dual citizenship holders to another country, to suppress local Kurds economically by giving priority to Arabs in hiring temporary and permanent workers, pitting some Kurdish clans and tribes against others, settling members of the Arab slap tribe in places close to the border furrow, turning the northernmost parts of Al Jazeera into military front, and not in places suitable for peaceful economic activity, through the creation of military facilities and barracks in which servicemen serve – Arabs, not Kurds and others. The project of creating “armed, collective Arab farms” was interesting. These are detachments of Arabs in the border areas who were not only the owners of the land, but also the only ones who had the right to vote.¹⁶ Practically, the Arabs became complete monopolists of economic and political activity in the region. All other ethnic groups were expelled or marginalized.

The project for the creation of the so-called the “Arab Security Belt” began in 1966. It is directly linked to the construction of the great Euphrates Dam on the Euphrates River by specialists from the former Soviet Union. According to a document prepared by the chairman of the Regional Branch of Peasants, the area of the “belt” in question was over three million decares. Geographically, it was situated between the village of Al-Maliki (Dirik) to the administrative border between the provinces of Hasaka and Raqqa and between the villages of Tel Jalila and Rajan. It was about 300 km long and about ten kilometers wide.¹⁷ In principle, the Kurds who lived there had migrated to Syria from Turkey and Iraq. Their number was about 25,000, who were listed in the registers as “foreigners” because they had no documents from the Syrian state. In a way, they occupied territory that was parallel to the Syrian-Turkish border.

The creation of the huge dam forced the authorities in 1969 to seize the lands of about 20,000 families, forcing them to emigrate down the Euphrates. Moreover, special settlements were built for them, offering them an agrarian way of life organized in the style of the Soviet collective farms. Members of the two Arab tribes, Al-Walid and Bushaaban, flatly refused to leave the region. Then the government forcibly evicted them, but they did not go to Hasaka to the east, but to the southeast to the village of Shamia, in the direction of the Syrian desert. Thus, some of them fell into the so-called “Arabian Belt”, and others went directly to the city of Raqqa. In time, all the Arabs who remained around the Euphrates Dam left their lands, forced by the Damascus authorities. In 1973, it was estimated that about 4,000 Arab families settled in the Arabian belt region, which was about 24,000 people. However, 42 villages were formed in the area in question, with two-thirds being Kurdish and the remaining one-third being Arab. Thus, despite the desire of the authorities in the “Arab belt”, the Arabs remained a minority, as they failed to expel any Kurdish peasants. It is as if in this project two types of nationalism, Arab and Kurdish, collide purely materially. Perhaps the only consequence is the rise of a strong sense of self-preservation and a logical defensive response by the Kurds towards the Arabs for the protection of al-Jazeera’s “bastion”. It is possible that this type of feeling and action is dictated by a similar, catastrophic for them, type of “ethnic cleansing”, realized in Turkey by its rising nationalism. The difference between the two types of nationalism is purely idolatrous. The Turks are Kemalist, while the Arabs are Ba’athist. The Arabs even lost the toponymical battle. The renamed settlements were not accepted by the Kurds and they managed to impose them on the majority of the population, despite their official new names imposed by the authorities. The Arab Security Belt project failed because the Arabs were not numerous enough, even motivated to “melt” their deep-rooted local Kurds. With the arrival of President Hafez Assad in 1969, the repressive policy against the Kurds in question came to an end. This was due to the divergent policies pursued by the two neighboring Ba’athist regimes, the Syrian and the Iraqi. The Syrian head of state was forced to comply with the Kurdish-friendly behavior of his counterpart, Saddam Hussein. The latter encouraged those opposed to the traditional Kurdish parties in northern Iraq through material benefits – public

works, positions in the administration and others. Damascus' clashes with Ankara have also contributed to the failure of the Arab security belt. The reasons were related to Syria's challenge to Turkish sovereignty over the province of Haty (Escanderon), as well as tensions over the use of the Tigris and Euphrates waters. The formal end of the project marks the formal embrace between the government in Damascus and the Kurdish Workers' Party (PKK), which has become an instrument of Syria's pressure on Turkey.¹⁸

5. Genesis of Syrian Kurds

Over time, the genesis of the Syrian Kurds has been profiled into two huge social groups, briefly classified as "internal" and "external". The criterion of their formation process is not only the time, but also the place where the nucleus consolidates. In these two groups ferments a different way of life, social structure, but also the more important social and political behavior. Among the "internal", the family behavioral framework was imposed, and hence a relatively greater freedom and range of social contacts. This was typical of the people who lived in the larger settlements. To be clearer, we can define them as "citizens" or "civilized".

At the same time, their peripheral counterparts or "outer" Kurds adopted the tribalistic behavioral matrix. The periphery has forced them to stay in larger social communities in order to better protect themselves and survive the constant external threats. Moreover, the strong ancestral spirit that dominated the Kurds in Diyarbakir and Bitlis in Turkey, in Sulaymaniyah, Ravandiz, Amadia and Sinjar in Iraq and Ashnay, Arumia and Kermanshah in Iran is carried over into the psyche of the Syrian "foreign" Kurds. Probably retrograde social-power paradigms continue to strongly influence the Kurdish tribal amalgam. It is about the social filling of the former strong Kurdish feudal formations that existed on the territory of modern Turkey, such as in Diyarbakir, Bhutan, Bahdinan and others.

Practically in Syria, regardless of a single ethnic origin, the two Kurdish groups occupy different places in the public, social, cultural, economic and political life of the country. The "inner", "urban" Kurds are fully integrated into the state institutions of the Arab state. They find their social place among the Syrian middle class, mostly finding its professional field in the circles of traders and entrepreneurs, as well as among civil servants in municipal, state and military institutions.

The "inner" Kurds have long been part of the Syrian statist establishment and in this capacity have contributed to the resistance against French colonialism. In 1920 they were in the forefront in the battle against the army of General Henri Hugo (1876-1946). The latter fulfilled the mandate of the Sykes-Pico Treaty, under which France and Britain divided the Arab Middle East territories of the Ottoman Empire. Before that, they joined the ranks of the Great Syrian Uprising (1925-1927), which the Syrians raised against the French occupation. They became one of the most active Syrian citizens in party politics. It is noteworthy that a significant number of them join opposition parties in power, such as the Syrian Communist Party. One of its wings was even chaired by the Kurdish Khalid Baghdash (1912-1995), ideologically linked to the countries of the former socialist camp.

The "external" Kurds do not participate in and do not go through the mobilization-psychological filter of the cited major socio-political social trials in Syria, which contribute to the formation of a specific political culture and state thinking. Moreover, they themselves are too heterogeneous and do not form a single social body. By the 1920s, approximately half of them practiced a semi-Bedouin lifestyle in Al Jazeera. The other half, mostly living in the Amouda region, live a sedentary life, earning a living. Conservative livelihoods contribute to the resilience of conservative tribal traditions and the low-status social image of this part of the Syrian Kurds. They can rightly be called "peripheral Kurds", not only because of their mentality and ethno

psychology, but also because of their place of residence on the political map of the Arab country. The remoteness of Al Jazeera, the heart of the “outer” Kurds from the capital Damascus, which is the center not only of the political and spiritual life of the country, is the reason for the low pace of economic development and respectively the relatively low standard of living. The unsatisfactory level of social services and especially the isolation during the winter period due to the bad climatic conditions contribute to the ethno-political differentiation of the region. It is logical that such a type of peripheral socio-economic status should push the locals to turn to other, closer geo-economic centers and to normally receive political ideas and views from them. In the light of these thoughts, it is natural that among the Syrian “peripheral” Kurds, political currents and subjects should emerge that are by their nature predominantly connected with neighboring countries, and not so much of a national character. This feature of Syrian society has been used extensively by the French colonial authorities. The latter have perfectly manipulated the Kurdish peripheral masses, perceiving foreign influence, in order to strike or at least fend off the strong national anti-colonial sentiments and resentments, the source of which were the big cities. In this sense, the “external” peripheral Kurds opposed their compatriots living in the center of the nation-state.

A classic example in this regard is the establishment in 1927 of the organization “Khaybun” (in Kurdish – “be yourself”) in the Lebanese city of Bamhadun, which is 13 km from Beirut. The French colonial authorities formed an anti-Ottoman Kurdish-Armenian irredentist organization. The leader is the Kurdish nationalist Mamduh Selim, and a representative of the Armenian nationalist party, Tashnak Vahan Papazyan, was elected to the leadership along with his colleagues from other Kurdish organizations. The aim of the rebels was to support the revolt in Ararat, which in 1927 declared the Ararat Republic. According to Nelida Fukaro, Khaibun’s creates modern Kurdish nationalism. The majority of Kurdish intellectuals in it have pro-Western views and try to form their own nationalism, but in the same way as the nationalist ideological currents already established in the West. The idea is to adopt the Western form of nationalism and combine it with Kurdish tribalism of existence and way of thinking. Interestingly, the Kurdish creators of Khaibun set foot on religion to attract followers. They succeed even by hybridizing the ethno-religious message with that of another ethnic group and another religion. In this particular case, the political engineering of French colonialism, which is waging war against Turkey, is evident.¹⁹

The operational plans of the organization in question are interesting. They want to liberate all Kurds in Turkey by bringing them together. At the same time, Al Jazeera, which is located on Syrian territory, is perceived as a huge rear or a kind of command headquarters of the Turkish-Kurdish national liberation movement. Thus, the “foreign” Kurds create a buffer territory that creates an economic and social environment that acts as a springboard for the design and implementation of the politico-military plans of the Kurdish national movement in a neighboring country. In fact, the Khaybun became an outspoken weapon in the hands of France, which until the 1930s fought Ataturk Turkey to fix the border between it and mandated Syria. The entire border, from the city of Jarablus to Dirik, was turned by this organization into a front line in order to ease the pressure on the Republic of Ararat. However, control of the Kurdish rebels is so great that the Khaybun is conducting more combat operations on Turkish territory than on Syrian territory. At the same time, the leaders of the organization are forced to reside in the interior of Syria.

External influence on the structure of the organization should not be exaggerated. It is noteworthy that all Kurds, members of the Khaibun leadership, are part of the former elite of the Ottoman Empire. With the advent of the “modern” Turkish state, they have lost the favor of the authorities, and hence their social status and financial status. Thus, their battle is not only against the state of Ataturk and its army, but is a desire to carry out their own rehabilitation. This is the reason for the collapse of the Kurdish organization, despite initial successes. The strength of the structure is due to their ties to the Kurdish tribes living in the border areas. At the same time,

collective leadership and rapidly emerging personal differences erode the organization. Two pairs of brothers, namely Jaladat and Kamran Badarkhan and Kudri and Akram Jamal Pasha, face each other. In fact, they carry old enmities between two Kurdish clans, dating back to the Ottoman Empire. For example, the former are the successors of the Kurdish rulers of the Emirate of Ben Omar, while the latter are the successors of the Kurdish Emirate of Diyarbakir. Each of the two local dynasties claimed historical leadership of Kurdish society. According to left-wing Kurdish researcher Rustom Mahmoud, the elite composition and the lack of political messages to the socially disintegrating Kurdish agrarian society are among the reasons for the failure of the first-ever Kurdish political movement.²¹

It can be argued to what extent the thesis is not strongly ideological, applying the analytical methodology of left-wing researchers. It is indisputable, however, that in the present case tribalism and clannishness prevailed over the processes of strict hierarchization of the social structure characteristic of European societies at that time. Even today, almost a century later, tribe, or rather communality, in terms of spirit, behavior, and real status, has influenced the Syrian Kurds.

6. Khaibun's Organization and its fate

The fate of the Khaybun's organization shows the contradictory development and the constant ideological and tactical clash between the "internal" and the "external" Kurds. The confrontation is based on the genesis of the ambitions of individual leaders, namely common Kurdish or national (be it Syrian or Turkish). In fact, the opposition has become even more complicated, as tribal frictions generated by the tribalistic social composition of Kurdish society have been at the bottom.

The split between Kutb Kudri Jamil Pasha, on the one hand, and the alliance between the Badarkhan clan and the Huirkiya tribe, led by Haju Aga, who migrated from Turkey to Syria in 1932, on the other, outlined the profiling of parts of the growing Kurdish community in Syria. Two currents are emerging that reflect the nuanced behavior of the Syrian "foreign Kurds". The former continues to view Turkey as its "homeland" and the latter "Syrians" and succumbs to the policies of the French authorities, who see an end to their colonial presence in Syria. The union of the Badarkhan and Haju aga clans became the material expression of the French aspirations for the creation of regional formations independent of the central government in Damascus. A petition signed by 100 prominent Al Jazeera figures calls for the creation of an "autonomous Kurdish-Christian province under a French mandate" similar to those created in Druzistan and Alawitistan. One of the reasons given is that it is a "group that belongs to the Aryan community and the Kurdish nation and is clearly different from the Syrian citizens from inside the country." The document also says that if this formation receives "special rule", its tribes will be indebted to France forever. It is noted that "they will be joined by all residents of the territories along the railway line, leaving Turkey."²² The project received strong support among local Kurds, but ultimately failed as the majority of Christians living in the region boycotted it.

7. Conclusion

The Khaybun's project is subject to conflicting assessments. Pro-Kurdish authors greet him and speak with sympathy for him. Such is Ristum Mahmoud. He said it was the first political organization set up by Syrian Kurds. This proves the emergence of a growing socio-political consciousness. He defends this thesis, despite the fact that the project was created with an Armenian political party and was implemented outside the national borders of Syria.²³ At the same time, pro-government and Damascus-loving experts argue that the seeds of Kurdish separatism in Syria were actually visited at the time. Such is the researcher at the Center for Arab Studies and

Policy Studies, Mohamed Barut, author of a detailed study of the Al Jazeera region.²⁴ Particularly characteristic of Arab nationalist authors is the connection of Al Jazeera with the plans of external, colonial factors. For example, the above-mentioned researcher maintains that Al Jazeera was targeted for the resettlement of Palestinians to Lebanon and Syria after the Peel Commission’s decisions in 1937 to divide British Palestine²⁵ by intensifying the activities of the Jewish Agency for Israel²⁶, Israel and as a result of policy of the United States during the period 1949-1954.²⁷

The assessments still remain mutually exclusive. Moreover, the confrontation in scientific and political assessments of Al Jazeera’s condition is intensifying, especially in light of the practically existing independent Syrian Kurdistan, Rojava. At the heart of these two groups of researchers remain differences in the interpretation of the term “local population”. The two ethnic groups, the Kurdish and the Arab, claim not only property but, above all, the exercise of legitimate sovereignty over the same territory.

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¹ The United Arab Republic (UAR) is a union between Egypt, ruled by Gamal Abdel Nasser, and Syria, whose president is Shukri al-Qatli. In the late 1950s, the Syrian political and military elite feared the growing influence of the Syrian Communist Party, chaired by Khalid Baghdash. He seeks unification with Egypt to avoid communist rule. At the same time, the strong bureaucratization and domination of the Egyptians in power quickly severed Egyptian-Syrian ties. On the 28th of September, 1961, the Syrian army staged a coup and declared an end to the UAR. For more information see: Cumhuriya al Arabiya al Mutahida, United Arab Republic, Al Maarifa, <https://www.marefa.org/%D8%A7>. 11 May 2020.

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Administration of the Council of Ministers in the Republic of Bulgaria

Margarita Cheshmedzhieva & Vesela Mircheva

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Law and History, Department of Public Law*

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Abstract

The Council of Ministers in the Republic of Bulgaria, as a state with a parliamentary form of government, is a supreme political body that governs and implements the country's internal and foreign policy (Article 105, paragraph 2 of the Constitution of the Republic of Bulgaria). In this sense, it is central to the political life of the country. That is why the work of his administration is key to good governance. This article clarifies the concept of "administration" by distinguishing it from other similar concepts. The functions and structure of the general and specialized administration of the Council of Ministers are analyzed as well as the organization of their work. Public trust in the state administration depends to a large extent on the objectivity and transparency in conducting the competitive procedures and in the appointment of civil servants to employees who have the necessary competence to perform the particular public position. In this regard, the article also examines the types of positions in the administration of the Council of Ministers, the basic requirements for their occupation, their distribution in job levels, the ranks that are awarded as an expression of the professional qualification of employees, as well as the evaluation of the performance of the position.

Keywords: Council of Ministers, public administration, civil servant, good governance.

1. Introduction

The modern democratic state was built on the principle of separation of powers, the classical concept of which was developed by Montesquieu in the 17th century. His idea that power should restrain power leads to the division of single state power into three basic material power functions in which it occurs – legislative, executive and judiciary. In order to ensure moderate governance in the state, the implementation of each of these power functions is commissioned to a separate body. Thus, in the Republic of Bulgaria the holder of the legislative power is the parliament, of the executive power – the Council of Ministers (the government), and of the judicial power – the court, the prosecutor's office and the investigation department. The executive power has an extremely wide range of content, assuming that it includes all state functions that do not fall within the scope of the legislative and the judicial power (Vladikin, 1929). Rousseau sees the executive power as "the power applied to the law" and the government as "an intermediate body charged with enforcing the law." Practically, according to Barthelemy, it provides "through spontaneous and constant intervention the very life of the state" (quoted in Spasov, 2001: 16). All this reveals the key role of the executive and its holder – the government, for the implementation

of public administration, whose efficiency and effectiveness is ensured by the administration of the Council of Ministers.

2. Methodology

The systematic and the comparative-legal method were used in the research. *The systematic method* reveals the interrelation and the interaction between the analyzed positions in the government administration in the current Bulgarian legislation. Whereas the *comparative legal method* presents best practices in foreign countries and achievements in various foreign jurisdictions in the legal framework of the Institute of State office.

3. The concept “administration”

Very often in the legal literature and legislation the terms “executive power” and “administration” are used interchangeably. Staynov and Angelov (1947) accept that these two concepts relate to each other as a subjective concept to an objective concept. Spasov (2001) supports the thesis of the French doctrine, which distinguishes between the executive, respectively the administration in the formal and material sense. In the first case, the bodies provided for in the Constitution are to carry out administrative activity, and in the second case - the activities carried out by the state, through which the various state functions are realized. Thus, for example, in the text of Art. 8 of the Constitution (1991), regulating the principle of separation of powers, the term “executive power” is used in a material sense, having in mind the activity of realization of the executive functions of the state. While the provisions of Art. 143, para. 1 and Art. 146 of the Constitution (1991), speaking of regional, respectively local administration, use the term “administration” in a formal sense, referring to the relevant executive power.

However, administration exists not only in the public sector, but also in the private sphere of social life (for example, business administration). The characteristic for distinguishing administration as a synonym of executive power from corporate administration is its authoritative character. It is expressed in the fact that the acts of the state administration are legally obligatory for all legal entities that are their addressees. When these acts affect the rights and legitimate interests of citizens and legal entities, they may be challenged, respectively, by administrative or judicial order. In addition, the acts of the executive power regulate law public relations, i.e. such in which one party is always a state body and accordingly the method of legal regulation of these relations is the authoritarian one, i.e. the method of subordination (of authority and subordination).

There should also be a terminological clarification regarding the term “public administration”. The latter has a wider scope and includes not only the state administration (the administration of the executive power), but also the municipal administration, for example (Spasov, 2001).

In the legal literature, Staynov and Angelov (1947) equate the term “administration” to “management” of the state as an activity of government officials. These two terms are not always used as synonyms in the Constitution of the Republic of Bulgaria (CRB, 1991) and the current legislation. For example, according to Art. 4, para. 1 of the Constitution (1991), the Republic of Bulgaria is governed by the Constitution and the laws. In this case, a broader content is used in the term “governance”, which covers not only the activities of the executive power, but also the legislative and the judicial power.

In the modern constitutional literature, a distinction is made between the terms “executive power” and “administration”, which has its beginning in the middle of the 19th century. Drumeva (2018: 462) accepts that “executive power – this is the government and the state

administration” (Art. 105-106 and Art. 116 of the CRB, 1991). In functional terms, “government” is the creating, the coordinating state leader, and the administration (Art. 116 of the CRB) – the state activity carried out, which ensures the technical and organizational implementation of already taken political decisions. ... The two parts – government and administration – are mutually presupposing and mutually pervasive constituents of the executive power, although each of them has different, inherent functional areas and autonomy”. While Borisov (2001: 17) views the executive power in an objective sense as “organized legal, material and technical activity aimed at the practical solution of tasks to meet the needs of the state, society and citizens.”

The current activity of the government and the preparation for its meetings is provided by the administration of the Council of Ministers. It is chaired by the Prime Minister, and the Secretary General of the Government provides its administrative management. As a legal entity, it is represented by the Prime Minister or by officials authorized by him. The main issues related to the operation and organization of the work of government and to the structure and functions of its administration have been settled in the Rules of Procedure of the Council of Ministers and its Administration (RPCMA, 2009).

4. Political cabinets of the Prime Minister and Deputy Prime Ministers (Art. 15-20 of RPCMA, 2009)

The Prime Minister’s Political Cabinet is an organizational structure that includes the Deputy Prime Ministers, the Chief of Cabinet, the Parliamentary Secretary and the Head of the Public Relations. Its function is to assist the Prime Minister in formulating and developing specific decisions for the implementation of government policy in the area of its powers, as well as in presenting government policy to the public. In this regard, the political cabinet of the Prime Minister performs advisory, analytical and informational functions. For their implementation it periodically collects, summarizes and analyzes the information needed to develop policy solutions; it coordinates the development and controls the implementation of the government management program; it coordinates and controls the compliance of the strategies prepared by the ministries with the priorities in the government's management program; it analyzes the implementation of the set strategy goals and priorities of the program of the Council of Ministers on the basis of the annual reports on the activity of the ministries, the state commissions, the state and executive agencies and the regional administrations; it monitors the running of public consultations on the draft acts within the competence of the Council of Ministers published on the websites of the petitioners and on the Portal for public consultations and it gives opinion on their results; it exchanges information with the political cabinets of the other members of the Council of Ministers and of the regional governors on the implementation of the policy adopted by the government in the specific area; it provides coordination in the implementation of the single information policy of the government; it liaises between the Prime Minister and the public.

The chief of the political cabinet of the prime minister draws up the schedule of the Prime Minister; they link him with members of the Cabinet and other government bodies and local authorities as well as with leaders of political and social organizations and citizens; they organize the meetings of the political cabinet; they ensure the coordination of the work of the political cabinet of the Prime Minister with the political cabinets of the ministers, periodically convening meetings with their superiors and informing the Prime Minister about the results from the discussions; they manage the work of counsellors, experts and technical assistants in the political cabinet. Counsellors and experts collect, summarize and analyze information necessary for strategy planning and policy development of the country; they monitor and prepare analyzes on the implementation of the government’s program for governing the country; they prepare reports, analyzes, expert opinions and other materials on issues that are considered by the political cabinet

of the Prime Minister. Whereas the technical assistants ensure the preparation and holding of the meetings of the political cabinet.

The Parliamentary Secretary of the Council of Ministers organizes the interaction of the Government and the Prime Minister with the National Assembly and the leaders of the parliamentary groups, and it also coordinates the activities of the Parliamentary Secretaries of Ministers in presenting government policy and bills, decisions, reports and reports to the National Assembly.

The head of the public relations unit is a counsellor in the Prime Minister's political cabinet, assisted by the Government Information Service Directorate. In carrying out their functions, they organize the presentation of government policy to the public; they coordinate the activity of the heads of the public relations units in the ministries and other administrations of the executive power with a view to conducting a unified information policy; and organizes the public appearances of the Prime Minister.

The political cabinets of deputy prime ministers include counsellor, experts and technical assistants. The heads of their political cabinets draw up the schedule of the deputy prime ministers; they link them with ministers, other government bodies and local authorities as well as with leaders of political and social organizations and citizens; they coordinate the work of the political cabinets of the Deputy Prime Ministers with the political cabinets of the other members of the Government; they manage the work of counsellors, experts and technical assistants in the cabinet.

Counsellors and experts in the political offices of the Deputy Prime Ministers collect, summarize and analyze information and develop draft political decisions in the department coordinated by the Deputy Prime Minister. At the same time, they prepare reports, analyzes, expert opinions and other materials on issues in the department coordinated by the Deputy Prime Minister.

Political cabinets interact with the administration of the Council of Ministers in supporting the activities of the Prime Minister and Deputy Prime Ministers. The interaction is carried out through the Secretary General, and the specific tasks are formulated by the Head of the Political Cabinet and are assigned to the administration by the Secretary General in the amount and terms agreed between the Head of the Cabinet and the Secretary General.

5. Structure and functions of the administration of the Council of Ministers (Art. 52-77c of RPCMA, 2009)

In exercising its powers, the government is assisted by an appropriate administration, which at the same time coordinates the activities of the central and territorial administrations of the executive power. The Administration of the Council of Ministers is organized in directorates of general administration and directorates of specialized administration and other administrative units and individual positions in accordance with Appendix № 3 of RPCMA (2009). The Prime Minister, upon a proposal from the Secretary General, may establish departments and divisions in the directorates. The official correspondence of the administration of the Council of Ministers is signed by the Secretary General or by a head of a directorate and is sealed with the official seal of the Council of Ministers.

5.1 *Secretary General*

The administrative management of the administration of the Council of Ministers is carried out by *the Secretary General*, who organizes, coordinates and controls the preparation of

the government meetings and the formation of the adopted acts; they distribute among the directorates the tasks related to the preparation and adoption of acts of the Council of Ministers, as well as to the creation of conditions for its work; at the request of the heads of political cabinets of the Prime Minister and the Deputy Prime Ministers assigns the directorates tasks within their functional competence; they coordinate the interaction of government administration with other administrations of the executive and local government, they also demand from them materials and information necessary for the analysis and preparation of questions from the competence of the Council of Ministers; they perform other tasks assigned to him by the government and the Prime Minister.

At the same time, *the Secretary General* determines the procedure for entering the building of the Council of Ministers of the employees and the access regime for officials and citizens; the organization of work with documents and the order for the document circulation in the government administration; the samples of the seals of the Council of Ministers, the employees who have the right to affix them, and the order for their storage; other issues related to the work organization in the government administration. In the cases of authorization, the Secretary General manages and controls the movement of funds in the budgets and their accounts in BGN and in foreign currency, and also concludes contracts on behalf of the administration of the Council of Ministers.

Independent departments to the Secretary General are the “Administrative and Regional Coordination” Department, the “Human Resources” Department and “Control over the Implementation of Acts and Contracts” Department.

The Internal Audit Unit reports directly to the Prime Minister and conducts internal audits under the Public Sector Internal Audit Act (2006). It carries out the activity of internal audit of all structures, programs, activities and processes in the administration of the Council of Ministers and of the budget managers at a lower level. This unit plans, performs and reports on the internal audit activity in the public sector; it prepares on the basis of a risk assessment a three-year strategy plan and an annual plan for its activities, which are approved by the Prime Minister; it prepares an audit plan for each audit engagement; it presents to the Prime Minister an independent and objective assessment of the state of the audited financial management and control systems; it assesses the risk identification, assessment and management processes introduced by the Prime Minister; checks and assesses: the compliance of the activities with the legislation, internal acts and contracts etc.

5.2 General Inspectorate

The General Inspectorate is directly subordinated to the Prime Minister and carries out administrative control in the government administration and in the administrative structures, whose heads are secondary budget managers under the budget of the Council of Ministers. The General Inspectorate performs the functions of Art. 46a, para. 2 of the Administration Act (AA, 1998); it inspects reported signals of corruption against employees of the government administration, conducts inspections and informs the Prime Minister about the results; it inspects signals against ministers, regional governors, chairmen of state agencies, chairmen of state commissions at the Council of Ministers, heads of administrative structures under Art. 19, para. 4 it. 4 of AA (1998), created in the government, for violations of Art. 302, 303 and 305 of the Administrative Procedure Code (APC, 2006); it coordinates and supports the organization of the activity for conducting the state anti-corruption policy; it provides expert and technical support to the work of the National Council for Anti-Corruption Policies; it carries out inspections of signals and proposals against illegal or incorrect actions or inactivity of administration employees at the Council of Ministers; it sends signals to the bodies of the prosecutor's office, when during

inspections it finds evidence for a committed crime; it carries out other activities related to the administrative control, arising from normative acts or assigned by an order of the Prime Minister.

The activities of the General Inspectorate aim at comprehensive, objective, impartial and accurate clarification of the inspected cases and at proposing measures to prevent and eliminate violations, as well as improving the functioning of the government administration and administrative structures headed by secondary managers with budget under the budget of the Council of Ministers; prevention and reduction of corruption .

The General Inspectorate carries out its activities in accordance with the strategy and annual plans approved by the Prime Minister. If necessary, it might carry out unscheduled inspections assigned by the Prime Minister, to whom a report is prepared. It analyzes the causes and circumstances related to the violations found and proposes measures to eliminate them. The General Inspectorate reports annually to the Prime Minister and submits a summary report on the inspections carried out by 30 April.

5.3 Information Security Unit

The Registry for classified information is managed by the Information Security Officer, who is directly subordinate to the Prime Minister and performs the functions assigned to him by the Classified Information Protection Act (2002). He is assisted by *the Information Security Unit*.

5.4 Finance controller

The finance controller carries out preliminary control for legality according to the Law on Financial Management and Control in the Public Sector (2006).

5.5 General administration

According to the distribution of functions, the administration of the Council of Ministers is *general* and *specialized*. *The General Administration* technically ensures the activity of the Council of Ministers and its specialized administration and carries out the activity of administrative service for the citizens and the legal entities. It includes:

- *“The Government Chancellery” Directorate* carries out the activities of record keeping and control of the movement of documents in the government administration, as well as the record keeping services for the Prime Minister, Deputy Prime Ministers and their political cabinets; preparation of government meetings and briefings; the technical preparation of the materials for these meetings; the technical preparation of the adopted acts of the Council of Ministers; it accepts the proposals and signals submitted under Chapter Eight of the APC (2006) and organizes the work with them, insofar as this is not a function of another administrative unit etc.
- *“The Budget and Finance” Directorate* carries out the activities for the preparation and substantiation of the draft budget of the Council of Ministers, including for the secondary budget managers; the allocation, control and analysis of the spending of the funds by the secondary spending units and the substantiation of proposals for adjustments in their budgets, control over the transfer of own revenues of the secondary spending units to the government; control and reporting on the implementation of the government budget (Aleksandrova, 2019).
- *“Administrative and legal services and property management” Directorate* organizes the preparation and implementation of procedures in connection with the implementation of the Public Procurement Act (2016); coordination of the use and control over the management of the places – public state property, and the places –

private state property, provided for use and management of the administration of the Council of Ministers; the preparation of draft contracts concluded on behalf of the government administration, the administrative and legal services of the activities of the general administration, as well as the provision of procedural representation in claim proceedings; implementation of highly efficient solutions and technologies for the application and maintenance of uniform standards and protocols of the information and telecommunication systems and the electronic management in the administration of the Council of Ministers etc.

- *“The Government Protocol” Directorate* carries out the activities of the protocol and ceremonial activity of the members of the Council of Ministers and its administration.

5.6 Specialized administration

The specialized administration includes the units that directly support and ensure the exercise of the powers of the Council of Ministers, and namely:

- *Legal Directorate* prepares opinions on the legality of draft government acts; it assists its activities and the relevant ministers in the preparation of bills and acts of the Council of Ministers; it develops draft acts of the government; it ensures compliance with the laws and the expressed will and shapes the legally and technically adopted government acts; it prepares opinions on constitutional cases to which the Council of Ministers is a party; it provides methodological assistance and coordination regarding the legal services in the other directorates of the government administration; it organizes the procedural representation and the legal protection of the Council of Ministers, of its acts and of the acts of the Prime Minister before all court instances in cases etc.
- *“The Economic and Social Policy” Directorate* prepares expert opinions on the appropriateness of the draft strategies, programs and acts submitted to the Council of Ministers, related to the economic, infrastructural and social development of the country; it supports the development of the general policy for administrative regulation of the economic activity; it assists and coordinates the implementation and monitoring of horizontal policies; it ensures the coordination and supports the activity of the administrations on the implementation of the programs and projects for investments etc. This directorate assists the Deputy Prime Minister on the economic and demographic policy and agreed with him the priority measures and policies related to economic and social development of the country, when performing its functions.
- *“Coordination of issues with European Union (EU)” Directorate* supports the activities of the Council of Ministers for conducting a coordinated policy of the Republic of Bulgaria towards the EU and prepares the Annual Program for participation of our country in the decision-making process of the European Union; it provides expert, organizational and technical work of the Council for European Affairs at the Council of Ministers; it coordinates the process of preparation and approval of draft framework positions on issues addressed by the European Council, the Council of the EU and its subsidiary bodies, as well as in the comitology process and on draft White and Green Papers of the European Commission, and on positions for meetings of the European Council and the Council of the EU, including informal meetings, with the exception of matters related to the common foreign and security policy and to the common security and defense policy; it issues opinions on draft acts of the Cabinet of Ministers and their compliance with policies and EU legislation; it analyzes policies and legislation and monitors the implementation of the commitments of the Republic of Bulgaria to the EU, including coordinating the preparation, adoption by the government and monitoring the implementation of annual action plan with measures stemming from the membership of the Republic of Bulgaria in EU; it monitors the adoption and coordinates the notification of acts

introducing measures at national level necessary for the implementation and enforcement of EU acts etc.

- *“Religions” Directorate* coordinates the relations of the executive power with the religions; it assists the government in implementing the state policy of maintaining tolerance and respect between different religions; it organizes and directs the work of an expert advisory commission on the problems of religions; it gives expertise and opinions in the cases provided for in the Law on Religions (2002); it gives opinions on requests for residence permits in the country by foreign religious officials, invited by the central authorities of the registered denominations; it inspects signals and complaints from citizens for violation of their rights and freedoms or the rights and freedoms of their relatives through abuse of the right to religion by third parties; it checks signals and complaints for illegal religious activity and, if necessary, notifies the prosecutor's office; it makes proposals to the Council of Ministers on the draft state budget for the distribution of the state subsidy intended for registered religions, and ensures the necessary accountability etc.

- *“Central Coordination Unit” Directorate* assists the Deputy Prime Minister, who is responsible for the overall organization and management of the system of coordination in the management of funds from the EU; it liaises and provides information to the European Commission and other funding bodies, and acts as the central coordinator of the European Commission's SFC 2007 and SFC 2014 fund management systems at national level and of the ARACHNE risk control system; it plans and coordinates measures supported by international financial institutions and instruments, European or other initiatives; it plans and programs the policies financed by the European Structural and Investment Funds (ESIF) and other donors and coordinates them by summarizing, consolidating and preparing strategic documents; it coordinates and participates in the development of programs, initiatives, investment instruments and others etc.

- *“The Good Governance” Directorate* performs the functions of the managing authority of the Operational Program “Good Governance” 2014-2020 (OPGG) , of the Operational Program “Administrative Capacity” 2007-2013 (OPAC) and of the Operational Program “Technical Assistance” 2007-2013 (OPTP); program operator under Program BG 11 “Capacity Building and Institutional Cooperation”, funded by the Norwegian Financial Mechanism, 2009-2014; Support Unit under the BG 07 Public Health Initiatives Program, funded by the Norwegian Financial Mechanism and the Financial Mechanism of the European Economic Area, 2009-2014.

In the performance of its duties the Directorate manages the overall operational programs aimed at achieving their goals and fulfilling their financial plans; it participates in EU programs and other donors in the field of good governance; it performs all other functions of the managing authority of the operational programs resulting from the right of EU and the applicable national legislation etc. The Directorate provides procedural representation before all courts in cases related to the implementation of the programs.

- *“Modernization of the Administration” Directorate* supports the powers of the Council of Ministers for the implementation of the general management of the state administration, proposing initiatives and measures for optimization, creation, transformation and closure of administrative structures; it expresses opinions on the internal structuring, functions and number of administrative structures; it prepares an annual report on the impact assessment; it participates in the process of elaboration of the legislative and operational program of the government; it provides methodological assistance to the executive authorities and the administrations that assist them in carrying out a preliminary impact assessment etc.

- *“The Government Information Service” Directorate* develops a program for presenting the activities of the Council of Ministers and its administration; it organizes the public appearances of the members of the government in connection with the presentation of its decisions; it provides methodological guidance and

coordination of the public relations units of the ministers, of the heads of the state agencies and state commissions and of the regional governors etc.

6. Organization of the work in the administration of the Council of Ministers (Art. 78-80 of RPCMA, 2009)

In fulfillment of the functions and the set specific tasks the administrative units in the administration of the Council of Ministers provide opinions, reports, analyzes, programs, concepts, positions, information, memoranda, drafts of decisions on specific issues, internal acts, drafts of normative acts and other documents. The head of the administrative unit, who has prepared and coordinated the respective document, must sign or initial it before submitting it for signature by the Prime Minister, Deputy Prime Minister, Secretary General or Director of a Directorate. The general control over the implementation of the set tasks is carried out by the Secretary General. The heads of the administrative units exercise overall control over the activity of the unit, as well as over the implementation of the tasks arising from their functional competence.

7. Positions in the Government Administration

Administration activity is carried out by civil servants and persons, employed under employment relationships. Civil servants, as well as persons working under employment relationships, hold positions in the administration, the names of which are determined by the Classifier of Positions in the Administration (CPA, 2012). A position in the administration is a statutory defined position, which is occupied officially or in employment relationship on the basis of certain requirements and criteria, it is related to a specific type of activity of the person who holds it, and is expressed in a system of functions, obligations and requirements, approved with a job description (Ordinance for Application of the Classifier of the Positions in the Administration, OACPA, 2012). Persons, in employment relationship, perform auxiliary functions – supporting activities of senior management staff and employees of higher level job positions. The positions they hold are: specialist, senior and chief specialist, technical assistant, contractor, as well as some specific positions regulated in the CPA (2012). Depending on the type of position in accordance with CPA (2012), the positions in the general and specialized administration of the Council of Ministers shall be held so under a service or employment relationship.

In view of the functions, the positions in the administration are divided into the following three types: managerial, expert and technical (AA, 1998). Managerial and expert positions are occupied by civil servants, and technical positions – in employment relationship. A person holding a managerial position in the administration may not perform it under an employment contract. Civil servants occupy different places in the hierarchy of the state administrative apparatus. A civil servant is a person who, by virtue of an administrative act for appointment, holds a paid full-time position in the state administration and assists a body of state power in the exercise of his/her powers. The managerial staff manages, controls and coordinates the administrative unit and is responsible for its work (Kandeva, 2007). Managers have subordinated units and a number of employees to which they are more superiors in the administrative hierarchy, overseeing their work. The experts perform a service that supports the implementation of the functions of state power. They prepare opinions, participate in the development of draft strategies, concepts, programs of normative acts, prepare analyzes and forecasts, etc.

There are different criteria for classifying civil servants in different countries. In most countries, employees are divided according to whether their status is governed by general or specific law. For example, in France employees are divided into statutory and with contract, and

contract employees are recruited only when there is no statutory employees that can perform the respective functions. In Poland, in the civil service sector, employees are divided into junior and senior, and at the same time there are support staff who, although operating within the civil service, do not have the status of a civil servant (Kandeva & Spiridonova-Hekt, 2006).

In the administration civil servants take managerial positions, expert positions with analytical and/or control functions and other specific positions indicated in CPA (2012). It shall also indicate the distribution of posts at job level, the minimum requirements for a degree and the rank or professional experience required to hold each post, as well as the type of legal relationship in which it is held.

8. Requirements for holding a civil service

The basic requirements for holding a position in the administration are determined by law, and additional requirements may be determined by the structural regulations of the respective administration. Civil servants hold positions in the administration by official legal relationship. It is a type of administrative legal relationship for the performance of civil service, which arises between the state and the civil servant on the basis of an act for appointment of the civil servant, issued by the appointing authority in the respective administration.

The emergence of the employment relationship is related to the existence of statutory requirements for entering the civil service. The requirements for appointment are regulated in the Civil Servant Act (CSA, 1999). The laws of all Member States contain provisions related to the terms and conditions for entry into public service. Typically, these provisions are included in separate parts or sections of the civil service law, as well as additional specific requirements, included in bylaws. The civil service is regulated mainly by laws and by-laws, which exclude contract relations.

We can systematize the most common general requirements for candidates for civil service in European countries (Kandeva & Spiridonova-Hekt, 2006). First, they refer to the civil and legal status of the applicant – this includes requirements for citizenship and no conviction. The provision of Art. 7, para. 1 item 1 of CSA (1999) stipulates that a civil servant may be appointed a person who is a Bulgarian citizen, a citizen of another EU Member State, another state – party to the Agreement on the European Economic Area or the Swiss Confederation. The law also requires that a person must not be convicted of an intentional crime of a general nature of imprisonment, as well as not be deprived of the right to hold a certain position.

The other group requirements concern the candidate's personality. They include the requirements for a particular age, health and other specific depending on the position personal qualities, such leadership, ability to solve problems, etc. CSA (1999) explicitly states that the person should have reached the age of majority and cannot be under guardianship.

The third group of requirements concern the educational qualification and professional qualities of the candidate. These requirements are determined by the specifics of the job. The candidate for civil service is to meet the minimum requirements for the degree of education and rank or experience in administration which are expressly provided for in CPA (2012), and the specific requirements in the regulations for position to be taken.

Paragraph 2 of Art. 7 of the CSA (1999) also regulates the obstacles to holding civil service. The norm introduces restrictions on the holding of a certain service or the performance of a certain activity as a guarantee for conscientious performance of official duties and prevention of a conflict between the state and other public or personal interest. The incompatibility for the performance of a civil service may exist upon the occurrence of the legal relationship or may arise subsequently upon the implementation of the circumstances provided for in Art. 7, para. 2 of the

CSA (1999). When the civil servant, in contradiction with the requirements of Art. 7 of the CSA (1999), has been appointed to office, his official legal relationship may be terminated by the appointing authority only when the violation exists and at the time of termination (Art. 107, para. 1, item 7 of the CSA, 1999), i.e. the law requires the incompatibility to exist throughout the operation of the employment relationship between the parties.

The emergence of the employment relationship is a procedure in which the person who has won the competition for the relevant civil service is appointed to a position by the appointing authority. The appointment of any civil servant is made through competition based on professional qualities (Ordinance for Conducting Competitions and Selection for Mobility of Civil Servants, 2019).

The purpose of the competition as a method of selection is to determine whether the candidate for the position will be able to perform it, i.e. whether he/she has the necessary competencies for the position. In most countries, civil servants are recruited through a competitive procedure. The selection is carried out according to the professional qualification, achievement in the specialty, regardless of gender, origin, race, religion, religious and political views, place of birth. Civil servants are appointed by the appointing authority and the laws of most countries in Europe require taking oath, certificated with signing the oath sheet.

9. Requirements for holding the main positions in the administration of the Council of Ministers

The total number of employees in the administration of the Council of Ministers and its distribution by administrative units listed in Annex № 3 of RPCMA (2009). The work schedule of the government administration shall be approved by the Prime Minister on the proposal of the Secretary General. It sets out specific positions, which will be used in the administration, in compliance with the provisions of CPA (2012), an Ordinance for Application of the Classifier of the Positions in the Administration (OACPA, 2012) and the specific requirements set by RPCMA (2009).

In the administration of the Council of Ministers, the highest position is that of *the Secretary General*. In accordance with CSA (1999) he is a senior civil servant. The minimal requirements for appointment to the position are a Bulgarian citizenship only, a Master degree, third senior rank and nine years of professional experience. These requirements are regulated in view of the fact that the Secretary General occupies the highest management level in the official levels of government administration defined in CPA (2012).

The internal audit unit consists of internal auditors who are employees of the organization, one of whom is the head. The minimum requirements to be met by the head of the unit are: holding a Master degree, fifth senior rank and seven years of professional experience and auditors occupy positions in the expert level positions as civil servants.

The minimum requirements to be met by *the head of the General Inspectorate* are: holding a Master degree, fifth senior rank and seven years of professional experience. They hold a position included in the management levels. The state inspectors in the inspectorate hold expert positions. The position "State Inspector in the General Inspectorate" is related to the implementation of administrative control over the implementation of regulations and internal acts, preparation of proposals for elimination of violations and to improve the activities of the administration, inspections of the inspectorates at the ministries for administrative control under Art. 46 of AA (1998) to assess their activity, considering the signals in the order of APC (2006), preparation of analyzes and proposals for improvement of administrative control for efficiency, transparency in the management and prevention of corruption (Art. 7, para. 14 of the OACPA,

2012). In addition, the state inspector in the General Inspectorate has the power to make proposals for disciplinary action.

The Information Security Officer in charge of the Classified Information Registry holds an expert position in an official legal relationship, which requires a Master degree, a minimum second junior rank and five years of professional experience.

The financial controller holds a position included in the expert levels, the minimum requirements for which are a Master degree, a minimum third junior rank and four years of professional experience.

10. Conclusion

Bulgarian legislation comprehensively regulates the structure and functioning of the administration of the Council of Ministers, as well as the status of civil servants, working in it. Observance of its norms is a guarantee for publicity and transparency in the activity of the government administration. In this regard, the role of the employees in the respective administration is extremely important, as it has been proven that they must have the necessary competencies to work in the state administration and to perform the specific position. It is from the good professionals that the attitude depends, as well as the increase of the citizens' trust in the administration. This, on the other hand, it is related to the quality of the best administrative service (Aleksandrova & Yordanova, 2015), eliminating negative phenomena as bureaucracy, slowness, negligence, incompetence and others.

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The Role of the Organization for Economic Co-operation and Development (OECD) in Education Systems – A Perspective of Educational Reforms in Kosovo

Jehona Rrustemi

*University of Pristina “Hasan Pristina”, Pristina, KOSOVO
Faculty of Education, Primary-Elementary Program*

Tatjana Atanasoska

*University “St. Kliment Ohridski”, Bitola, NORTH MACEDONIA
Faculty of Education, Primary-Elementary Program*

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Abstract

The Organization for Economic Co-operation and Development (OECD) is a very important organization in providing insight into the impact of educational reforms in a country since it offers good co-operation opportunities between member states whose governments can compare experiences of their educational policies to seek out and identify best practices. According to the organization, the success of educational reforms is demonstrated by the international PISA test conducted with 15-year old students. However, despite the success and failure of students in the PISA test, the benefits of educational reforms can still be seen in various aspects. This paper describes the role of the OECD in educational reforms in general and the benefits of educational reforms in Kosovo based on the research “Concepts of Citizenship in Students of Primary Schools in Kosovo”, despite the poor performance of Kosovar students in the PISA international test.

Keywords: OECD, PISA, TALIS, educational reform.

1. Introduction

Educational reforms play an important role in the development of human society. Establishing a sound and strong educational ground not only reflects on students but also affects the change of the world in the future. An important role in describing educational reforms and their impact in our present times has been played by the Organization for Economic Co-operation and Development (OECD) which provides a good opportunity to compare and evaluate the work of teachers and even the success of students. However, despite the great advantages that this organization has in providing a clear and accurate picture around the world, the impact of education reforms depending on their purpose can still be seen. In this case, a concrete example could be Kosovo, which, in order to keep pace with European educational innovations, has undergone continuous educational reforms since 2001, which resulted in the development and implementation of the Curriculum Framework. This Curriculum Framework has radically transformed Kosovo's education system by changing the teaching approach, the position of

students in the classroom, the teaching content of subjects and also the levels of education of students. To achieve this change, many teacher trainings were conducted by local and international organizations.

- The Importance of the Organization for Economic Co-operation and Development (OECD) in Educational Reforms.
- Research results “Concepts of citizenship for primary school students in Kosovo”.
- Results of Kosovar students in the PISA 2015 and PISA 2018 tests.
- The impact of educational reform in Kosovo.

The goals of the Kosovo Curriculum Framework of 2001 support the attainment of knowledge, skills, and attitudes of students required by a democratic citizenship, the fulfilment of which will enable young people to be able to competently engage in the activities of the common public life, to be active and responsible citizens of a democratic and pluralistic society, to cultivate and respect the rights of themselves and others.¹

This framework was followed by the development of the new curriculum framework in 2011-2012. The results of the research “Citizenship Concepts of Primary School Students in Kosovo”, a project realized in cooperation with the University of Zurich Education and the Kosovo Education Centre (KEC) can help to identify the impact of the Kosovo Curriculum Framework, in addition to the results in the PISA 2015 and PISA 2018 test.

1.1 Aim of study/research

The aim of the study is to describe the role of the OECD organization in educational reforms and the perception of the impact of educational reform according to its purpose regardless of underperformance of students in the PISA test.

1.2 Objectives of study/research

- Identification of the role of the Organization for Economic Co-operation and Development (OECD) in educational reform.
- Description of the research results “Concepts of citizenship for primary school students in Kosovo” regarding the freedom of expression of students during the learning process.
- Description of the research results “Concepts of citizenship of primary school students in Kosovo” regarding student cooperation during the learning process.
- Analysis of the results of Kosovar students in the PISA 2015 and PISA 2018 test.

1.3 Research questions

The questions of the research work are:

- What is the role of the Organization for Economic Co-operation and Development (OECD) in educational reform?

¹ http://www.see-educoop.net/education_in/pdf/curr_framework-yug-kos-aln-to6.pdf.

- What do the results of the research “Citizenship concepts in primary school students in Kosovo” show about the freedom of expression of students during the learning process?
- What do the results of the research “Citizenship concepts of primary school students in Kosovo” show about student cooperation during the learning process?
- What are the results of Kosovar students in the PISA 2015 and PISA 2018 tests?

2. Methodology

2.1 *Representative group*

In May 2012, the research “Concepts of citizenship for primary school students in Kosovo” was conducted with students of grade 8 in 171 schools in urban and rural areas in all municipalities of Kosovo. The respondents involved in the research sum to a total of 1700 students of different ethnicities (Albanian, Bosnian, Turkish, Serbian, Gorani, Roma, Ashkali and Egyptian). For the purpose of this research, the researcher has used the standardized questionnaire “International Civic and Citizenship Education Study” adapted for the circumstances of Kosovar students.

2.2 *Scientific methods*

For the realization of this study, the method of theoretical analysis and descriptive statistical methods were used. The technique that was used is the survey whereas the survey instrument is a standardized questionnaire for students prepared by the International Civic and Citizenship Education Study and adapted to the needs of Kosovar students.

2.3 *Data analysis*

2.3.1 *The role of the Organization for Economic Co-operation and Development (OECD)*

The importance of the OECD is crucial as it not only offers good opportunities for cooperation between its member states but also serves as a mirror and good experience for many other countries in the world that are not its members, which can analyze, improve and evaluate the impacts of educational reforms in their countries.

Some of the OECD publications dedicated to education reform is: *New Insights from TALIS 2013: Teaching and Learning in Primary and upper Secondary Education* (international study program that focuses on the learning environment and working conditions of teachers in schools).²

This report provides a broad overview of teachers and school principals at all levels of compulsory education and all the similarities and differences in the issues they face. Some of the issues on which TALIS is focused include:

- Teacher training and their professional development;

² <https://www.oecd.org/publications/new-insights-from-talis-2013-9789264226319-en.htm>.

- Teacher evaluation;
 - School climate;
 - School leadership;
 - Pedagogical practices of teachers, etc.³
- Education in a glance 2014, OECD indicators. This report provides data on the educational structure and finances and performance of schools in 34 OECD countries.
 - PISA (International Student Assessment Program), tests the competencies of 15-year-old students in science, mathematics and reading. This test was first performed in 2000 in OECD member states and is repeated every three years. The purpose of this assessment is to improve educational policies.⁴
 - Education Policy Perspective 2015. This report provides data on educational reforms in the last seven years in OECD countries to help other countries learn from each other in order to choose the best reforms as needed based on their context).

Education policy perspectives first help educational policy makers to have an overview of educational reforms in the various OECD countries. The report provides an overview of the 450 reforms that have been implemented in OECD countries from 2008-2014.

The report is dedicated to student learning, teacher capacity building and other involved in educational reform. In particular, many OECD countries, teachers' unions and business organizations are involved in implementing educational reform. Reforms require improving students' learning environment and preparing them for the future, and it is emphasized through the following OECD publications:

- *Skills Beyond School, Summary of the Report, 2014*. This report provides data on vocational higher education and training, in order to complement the various economies.
- *Critical Mathematics in Innovative Societies and the Role of Metacognitive Pedagogy, 2014*. This report provides data on how mathematics fosters skills that are appropriate to social innovation.
- *Measuring Innovations in Education, 2014*. This report provides data on teachers' innovations, various pedagogical approaches, and new strategies in order to improve education.
- *Early Childhood Education and Care*. This publication brings benefits to parents, children and society at large. It focuses on the qualities described in 5 policies, offering the possibility of comparison with other international countries. The five targeted policies are:⁵
 - Defining goals, quality and regulations;
 - Design, implementation of curriculum and standards;
 - Improving conditions, workforce, qualifications and training;
 - Engagement of families and the community;
 - Research, monitoring and data collection.

³ <http://www.talis.org.uk/about/index.aspx>.

⁴ <http://www.talis.org.uk/about/index.aspx>.

⁵ <http://www.oecd.org/edu/school/startingstrongiiiaqualitytoolboxforearlychildhoodeducationandcare.htm>.

All of these reports published by the OECD can serve all countries of the world to select their appropriate educational policies that will also affect student performance.

In this context, it should be noted that the selected results of the international study TALIS, have discovered, compared and found the working conditions of teachers and the learning environment in schools of different countries. TALIS examines teachers' ways of working, assesses teachers' perceptions of the need for their professional development, and promotes teachers' beliefs and attitudes about teaching in order to bring appropriate pedagogical practice to class. TALIS also examines the role of the school principal, the support he gives to teachers, the factors related to job satisfaction and teacher efficiency. In this regard, we should also mention the international test PISA, the results of which not only reflect the effect of educational reforms in a country but predict the quality of the workforce in a decade later, which enables OECD member state to compare their experience in the field of education, it can even serve as a good model and information for other countries that are not members of the OECD.

In this case, the good model for all OECD countries and other countries can serve the Finnish education system which over the past decade has been ranked in one of the top student success places in PISA.

2.3.2 The results of the research "Concepts of citizenship of primary school students in Kosovo" regarding the freedom of expression of students during the learning process.

The results of the research "Concepts of citizenship of primary school students in Kosovo", show the benefits of educational reform in various aspects and in particular the impact of the Curriculum Framework implemented in 2001 in Kosovo in changing the approach of teaching from traditional to this contemporary which promotes the freedom of expression of students during the learning process.

Table 1. Students' perceptions of their teachers how much they encourage students during the learning process to express their opinions

Teachers encourage students to express their opinions.

		Frequency	Percent
Valid	Never	224	13.2
	Rarely	236	13.9
	Sometimes	351	20.6
	Often	845	49.7
	Total	1656	97.4
Missing	Illegible	7	.4
	No answer	37	2.2
	Total	44	2.6
Total		1700	100.0

Table 1. clearly shows that of all the surveyed students, 49.7% stated that teachers often encourage them to express their opinions, 20.6% of students stated "sometimes", 13.9% of students stated that teachers rarely encourage them to express their opinions and 13.2% of students stated that teachers never encourage them to express their opinion.

Table 2. Students' perceptions of their ability to openly express disagreement with their teachers

Students have the opportunity to openly express disagreement with their teachers.

		Frequency	Percent
Valid	Never	209	12.3
	Rarely	280	16.5
	Sometimes	607	35.7
	Often	584	34.4
	Total	1680	98.8
Missing	Illegible	9	.5
	No answer	11	.6
	Total	20	1.2
Total		1700	100.0

According to Table 2 it can be seen that 34.4% of the surveyed students stated that they often have the opportunity to express their disagreement with their teachers, 35.7% of the students have stated sometimes, 16.5% of the students have stated that they are rarely offered such an opportunity and 12.3% of students have stated that they are never offered the opportunity to express disagreement with their teachers.

Table 3. Students' perceptions of their thoughts in class, even when they are different from most other students

Students express their thoughts in class, even when they are different from most other students.

		Frequency	Percent
Valid	Never	142	8.4
	Rarely	226	13.3
	Sometimes	479	28.2
	Often	820	48.2
	Total	1667	98.1
Missing	Illegible	5	.3
	No answer	28	1.6
	Total	33	1.9
Total		1700	100.0

According to Table 3 it can be seen that 48.2% of the surveyed students stated that they often express their thoughts in class, even when they are different from most other students, 28.2% of the students have stated sometimes, 13.3% of the students have stated that they are rarely offered such an opportunity and 8.4% of students have stated that they are never offered the opportunity to express their thoughts in class, even when they are different from most other students.

2.3.3 Research results “Concepts of citizenship of primary school students in Kosovo” regarding the possibilities of student cooperation during the learning process.

Table 4. Students’ perceptions about the opportunity given to them by the school to work, learn together in groups with other students

“In school I learned to work in groups with other students”.

		Frequency	Percent
Valid	Fully agree	1404	82.6
	Partially agree	226	13.3
	Disagree	36	2.1
	Fully disagree	12	.7
Total		1678	98.7
Missing	Illegible	10	.6
	No answer	12	.7
Total		22	1.3
Total		1700	100.0

Based on Table 4, it can be seen that 82.6% of the students participating in the research have stated that they fully agree that they have learned to work at school, they learn together with other students, 13.3% have stated that they agree, 2.1% of students have stated that they disagree and 0.7% of students stated that they fully disagree that in school they have learned to work together with other students.

Table 5. Students’ perceptions of their awareness of the importance of collaboration to achieve positive change

Positive changes occur when students work together at school.

		Frequency	Percent
Valid	Fully agree	1332	78.4
	Partially agree	287	16.9
	Disagree	52	3.1
	Fully disagree	6	.4
Total		1677	98.6
Missing	Illegible	3	.2
	No answer	20	1.2
Total		23	1.4
Total		1700	100.0

Table 5 shows that 78.4% of respondents stated that they fully agree that positive changes occur when students work together, 16.9% of students have partially agreed, 3.1% disagreed and 0.4% fully disagreed.

Table 6. Students' perceptions of how willing they are to join others, talk to the teacher, if classmates are being treated unfairly

"I am willing to join others, to talk to the teacher, if my classmates are treated unfairly".

		Frequency	Percent
Valid	Fully agree	1296	76.2
	Partially agree	280	16.5
	Disagree	73	4.3
	Fully disagree	24	1.4
	Total	1673	98.4
Missing	Ilegible	4	.2
	No answer	23	1.4
	Total	27	1.6
Total		1700	100.0

Table 6 shows that 76.2% of all students participating in the research stated that they fully agree that they are ready to join others to talk to their teacher if any student in their class is treated unfairly, 16.2% partially agree, 4.3% disagree, and 1.4% of students fully disagree.

2.3.4 Results of Kosovar students in the PISA 2015 and PISA 2018 tests

PISA assesses the extent to which 15-year-old students near the end of compulsory education have acquired key knowledge and skills that are essential for full participation in modern societies. The assessment, which focuses on reading, mathematics, science and problem solving, does not just ascertain whether students can reproduce knowledge; it also examines how well students can extrapolate from what they have learned and apply that knowledge in unfamiliar settings, both in and outside of school. This approach reflects the fact that modern economies reward individuals not for what they know, but for what they can do with what they know.

PISA is an ongoing program that offers insights for education policy and practice, and that helps monitor trends in students' acquisition of knowledge and skills across countries and economies and in different demographic subgroups within each country. PISA results reveal what is possible in education by showing what students in the highest-performing and most rapidly improving school systems can do. The findings allow policy makers around the world to gauge the knowledge and skills of students in their own countries in comparison with those in other countries, set policy targets against measurable goals achieved by other school systems, and learn from policies and practices applied elsewhere.

While PISA cannot identify cause-and-effect relationships between policies/practices and student outcomes, it can show educators, policy makers and the interested public how education systems are similar and different – and what that means for students.⁶

Kosovar students have participated for the first time in the PISA 2015, ranking 68th out of a total of 70 participating PISA 2015 countries, leaving behind Algeria and the Dominican Republic.⁷

Kosovar students who have participated in the PISA 2015 assessment have attended the first and secondary years of their education based on the Curriculum Framework of 2001 and

⁶ <https://www.oecd.org/pisa/pisa-2015-results-in-focus.pdf>.

⁷ *Ibid.*

the last years according to the Curriculum Framework of 2011-2012. These two Curriculums, despite the small differences in the general purpose of education, they had one thing in common, both emphasized the promotion of the values of democratic citizenship and the rights of Kosovar students.

Therefore, according to the KCF 2011, education in Kosovo aims to develop the knowledge, skills, attitudes and values required by a democratic society. This enables young people to be active and responsible citizens, to constructively face differences and challenges, and to respect their rights and the rights of others.⁸

Also, in the PISA 2018 evaluation, Kosovar students achieved almost the same results as in the PISA 2015 evaluation. Thus, in the PISA 2018 assessment, Kosovar students left behind the Dominican Republic and the Philippines.⁹

3. Discussion

Kosovo teachers encourage students to freely express their opinions during the learning process. Free expression is a value of democratic citizenship and the right of every individual based on the Convention on the Rights of the Child. Article 10 emphasizes Freedom of Expression. This right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.¹⁰

The expression of disagreement of students with teachers is openly confirmed by the research results “Concepts of citizenship of primary school students in Kosovo”. Although the Kosovo Curriculum Framework has had a great impact on changing the approach of teaching, student position and teacher in the classroom it has again been impossible to completely change the mindset of the teachers, which means that the elements of the traditional school or traditional teaching can be still noticed, which highlights the respect for the teacher’s opinion, the lack of fulfilling the interest of students for learning, etc.

The cooperation between the students during the teaching process is confirmed by the results of the research “Concepts of citizenship of the students of the primary school in Kosovo”.

Group work provides opportunities for students to engage in classroom communication through collaboration. Equally it helps to create an atmosphere without stress and motivation in the classroom, as students work together in small groups instead of competing for recognition or grades. Moreover, each member of the group has something unique to contribute that enables students to connect with each other more easily. Group work has the advantage of engaging students in interactive communication and negotiating understanding that fosters the accompanying, participatory skills and virtues of tolerance and mutual respect that are essential to civic education.

The 2001 curriculum framework and the 2011 curriculum framework have promoted contemporary teaching, aspects of which are collaboration and interaction between students. Traditional approach of teaching has promoted individual student learning, gender differences, the division between ethnic groups and the division between different religious affiliations.

The recognition of students with their rights is confirmed by the results of the research “Concepts of citizenship of primary school students in Kosovo”. Based on the answers of the respondents, it can be seen that over 90% of them have given a positive answer, since the research

⁸ <https://masht.rks-gov.net/uploads/2015/05/korniza-e-kurrikules11.pdf>.

⁹ https://www.oecd.org/pisa/Combined_Executive_Summaries_PISA_2018.pdf.

¹⁰ <http://prison.eu.org/IMG/pdf/AlbanianAlbanais.pdf>.

has been extended to rural areas. We can therefore state and confirm again the impact of the curricular framework on students' awareness of their rights and injustice that they can encounter.

What can we discuss about the students' results in the PISA 2015 and PISA 2018 tests that assessed students' skills in science, reading, and math? The research "Concepts of citizenship of primary school students in Kosovo" highlighted the effects of the Curriculum Framework in Kosovo. So, the area where to the general objective of the Curriculum Framework was oriented, that area has resulted in students.

If the Curriculum Framework generally aims to promote students "reading comprehension skills, problem solving in mathematics and science," it is understood that students' results on the PISA test will not be lacking. So, the main problems lie in the concretization of the overall purpose of the Curriculum Framework, its understanding by teachers and its transmission to students. If the Curriculum Framework is concrete and understandable by teachers, the students' results in the PISA assessment will not be lacking. Understandably, the implementation of each curriculum framework requires teacher training for new teaching approaches and textbook adaptations.

4. Conclusions

From the results of the research "Concepts of citizenship of primary school students in Kosovo" we can conclude on the positive effects that had the curricular frameworks of Kosovo of 2001 and 2011 in educating students about their rights. These actions are aimed to improve the education system.

The expression of open disagreement of Kosovar students with their teachers shows the transition of the so-called traditional school to the contemporary one. With this we can confirm the impact of educational reform in Kosovo.

The results of the research show that Kosovar students cooperate with each other on learning matters and we can conclude that the Curriculum Framework 2001 has completely influenced the education of students for democratic citizenship and education for rights.

From all this we can conclude that the mission of educational reform can be identified through various researches. Although we can say that the educational reform in Kosovo has not been productive, there are still positive elements, which are worth of being emphasised.

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The Place of Human Being in Reality: Modes of Different Religions

Antoaneta Nikolova

*South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and political Sciences*

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Abstract

We live in difficult times that raise many questions and challenges. One of them is related to the realization of the role and place of the human being in reality. This is especially important now, when the human being is increasingly threatening his *oikos*, the home he inhabits. On the other hand, the global world gives possibilities for mutual connections and transformations of different cultures. Each culture is connected with a particular religion or religions. Therefore, it is useful to discuss how different religions understand the place of the human being in reality. In this paper, I will compare the modes of this understanding developed in Christianity, Hinduism, Daoism and Buddhism.

Keywords: human being, reality, Christianity, Hinduism, Daoism, Buddhism.

1. Introduction

We live in stressful times that raise many questions and challenges. One of them is related to the realization of the role and place of the human being in reality. This issue is especially important now when the human being is not only increasingly threatening his *oikos*, the home he inhabits, but begins to lose awareness of the borders of reality since the modern technologies enable him “constantly to vary between the rules of the real and the virtual worlds” (Popova, 2019). On the other hand, the global world gives possibilities for “constant comparison of cultures that not only connects but rather transforms them” (Mireva-Ilieva, 2016). Every culture is based on a particular religion or religions. Therefore, it is useful to discuss how different religions understand the place of the human being in reality. In this paper, the modes of understanding of the human being’s place in reality according to Christianity, Hinduism, Daoism, and Buddhism are compared. This issue is regarded in different perspectives:

- in terms of relations of the human being with other parts or aspects of the universe;
- in terms of action – whether the human being is understood as an acting subject, passive object of influences or something else;
- from the perspective of his/her value.

2. The mode of Christianity

The place of the human being in the world, according to Christianity, is complex and multidimensional.

Humans are a part of creation and share all its characteristics being in a subordinate and dependent position towards his/her Creator. However, the human being has a special place within this creation: this is the only being created in God's image and likeness. From this follows that human is the only one who has free will and creative power. He/she is the only one who can change in one or other direction God's plan for the creation.

In such a way, the human being is the most important creature.

Actually, in the Bible, there are two versions that present creation and the creation of the human being. According to the older Yahwist version, man is the center of creation around which all other creation is arranged (Gen. 2). According to the Priestly version, humankind is the crown of the creation creating after other living beings (Gen. 1).

In both cases, the human is a unique being that is different from all other living creatures and receives special privileges and duties from God.

According to the Priestly version, the humankind received from God blessing and right to rule over all other beings: "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground'" (Gen. 1:28).

According to the Yahwist version, man has a duty to take care of God's creation: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Gen. 2: 15). Other living beings were created in the sake of man: "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him'" (Gen. 2: 18). The man received also the privilege to name other beings participating in such way in their creation: "So the man gave names to all the livestock, the birds in the sky and all the wild animals" (Gen. 2: 20).

So, in both versions, the human being has a special privilege place. The two versions, however, are very much different as well.

According to the Priestly version, humankind was made in image and likeness of God and is made both male and female. Human received blessing and right. This version "affirms the goodness of the created order as well as the inherent goodness of mankind. In fact, mankind, male and female, is created in God's image; mankind is portrayed as God's representative (representation in image and likeness) on earth" (DiMattei, 2012).

In the Yahwist version, the man was formed not in image and likeness of God but "from the dust of the ground" and "the breath of life" that God breathed into his nostrils (Gen. 2: 5). He was made only as a male. The female was made afterward as his helper. The man received a right to give names. He, however, also received duties to take care of the creation. Instead of blessing, he received strict commands and even a curse. This version "is a story of increasing disobedience, violence, and corruption. It starts with an etiological tale (Gen 2:4b-3:24) recounting how and why man has fallen from the presence of his god, specifically identified as Yahweh, and is consigned to toil a ground that has now become cursed to him, namely on account of his desire to follow his own will" (*Ibid.*).

So, human being, according to the Bible, is a complex creature. He is both insignificant and majestic, despised, and worthy. He has divinely determined power over the rest of the creation, and he has a duty and responsibility to this creation. It is the human being that enters the fall into the creation and provokes the unfolding of history. And it is the human being that should return the creation to its blissful state.

The fall in which man engages the whole creation is the beginning of history: a sequence of unique events that go from one to another point. According to Christianity, the direction of this movement is predicted. It should lead to a victory of good and obtaining of “a new heaven and a new earth”: “See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind” (Isaiah 65: 17); “But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells” (Peter II, 3: 13); “Then I saw” a new heaven and a new earth, “for the first heaven and the first earth had passed away” (Rev. 21: 1).

In such a way, “A progressive, temporally oriented mythology arose, of a creation, once and for all, at the beginning of time, a subsequent fall, and a work of restoration, still in progress. The world no longer was to be known as a mere showing in time of the paradigms of eternity but as a field of unprecedented cosmic conflict between two powers, one light and one dark.” (Campbell, 1962: 23)

The idea of this lineal, teleological, predicted by God direction is “a potent mythical formula for the reorientation of the human spirit ... — pitching it forward along the way of time, summoning man to an assumption of autonomous responsibility for the renovation of the universe in God's name, and thus fostering a new, potentially political (not finally contemplative) philosophy of holy war” (Campbell, 1962: 24).

Having all rights and responsibilities, given by God, having a role in the cosmic conflict between powers of good and evil, the man at the same time is nothingness in front the God's might. In the Bible, the God's majesty and the vanity of man is outlined in many places: “You have made my days a mere handbreadth; the span of my years is as nothing before you. Everyone is but a breath, even those who seem secure” (Psalm 39: 5).

All these characteristics of a man and his destiny, however, belong to the Old Testament and are shared by both Judaism and Christianity. Christianity developed new accents in the understanding of man.

According to Christianity, it is because of humankind that God sent His only Son to be a Saviour to the creation.

It is in order to save the humankind that the God-Son sacrificed Himself.

It is human nature along with the divine one that this Son possesses.

The main difference between Christianity and other Abrahamic religions, however, is the idea of Love.

“If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres” (Corinthians I, 13: 1-7).

What does love mean in Christianity? Christianity asserts that God is Love, and to have faith and to have love is the same. “The Christian faith is a religion of love because it teaches that the God of love has embraced humanity before the foundation of the world and that human love... is truly love when it is an echo of that divine love” (Volf, 2014: 462).

All love comes from God, and only this is true love:

“...let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us”. (John I, 4: 7-12)

In its essential teaching, Christianity calls human beings “to receive themselves, the world, and God as gifts of love and to become Love’s instruments themselves” (Volf, 2014: 471).

Therefore, according to the essence of Christianity, it is love that should penetrate all relations and attitudes: to ourselves, to other human beings, to the world, and to God. Christianity is a religion that establishes a personal relationship of human with his/her Creator, a relation of a kind I-Thou, God being the Eternal Thou in every relation.

3. The mode of Hinduism

In Hinduism, the human is both a unique being and a kind of unfolding of Oneness as are all other beings.

Human is a unique being because Hinduism depicts the primordial state of cosmos in anthropomorphic form as it is revealed in Purusha sukta. Besides, according to Hinduism, the primordial Oneness is unfolding in two main streams: a cosmic stream and a psychic stream. One stream is the unfolding of the Brahman into cosmos, passing three main states: the cosmic spirit or self-consciousness, *Ishvara*; the cosmic soul or vital energy of the world, *Hiryanagarbha*; the visible material world. The other stream is the unfolding of the Self from the individual self-consciousness through the mental or vital component of the self to the visible body. There are strict correlations between the three levels of both streams as well as between them and the particular state of consciousness perceiving them. According to the Vedic wisdom, there are three main states of consciousness: waking, dreaming and sleeping, and each of them perceive different level of reality both in terms of psyche and the cosmos. In Mandukya Upanishad it is presented as follows:

“This Self has four quarters. The first quarter is Vaiśvānara. Its field is the waking state. Its consciousness is outward-turned... It enjoys gross objects. The second quarter is *taijasa*. Its field is the dream state. Its consciousness is inward-turned. It enjoys subtle objects. The third quarter is *prājña*, where one asleep neither desires anything nor beholds any dream: that is deep sleep. In this field of dreamless sleep, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss.” (Mandukya Upanishada 2-5)

Therefore, we might say that the cosmos is essentially human and human is essentially cosmic.

In Hinduism, however, there is not simply a correspondence between human and psyche. There is a fourth, deepest and most important state from which these other states stem. “The highest Brahman which is Ananda is just Atman, as realized in the fourth of the *turiya* state. There the object and the subject are one. The seer, the seeing eye and the object seen merge together in one whole” (Radhakrishnan, 1923: 170). So, “the two great conceptions, Brahman attained cosmologically and atman attained psychologically” are merged (Woodburne, 1925: 53-54) and in their essence are equal. “Atman is Brahman”, state Upanishads in many places. And there is nothing but this unity.

From the intuition of this nondual unity, follow at least two consequences for the human being and its place in the universe.

First, the individual self is cosmic and divine; “that which you call the self or individuality is indeed the world-soul within one’s self” (Woodburne, 1925: 54).

Second, this individual self belongs not only to human beings. The essence of the human self is equal not only to the cosmic self, but to the essence of the self of each living being. It is the true essence of every creature:

“(the essential self or the vital essence of man, atman) is the same as that in ant, same as that in gnat, the same as that in elephant, the same as that in these three worlds, indeed the same as that in the whole universe” (Brihadaranyaka Upanishad I. 3. 22)

Therefore, humans are not some privileged beings; “according to Indian thinkers, from the ultimate philosophical point of view, man cannot be regarded as, in any way, standing apart from the universe, much less as enjoying any preponderance in it. Their speculations have, therefore, never tended to become anthropocentric. They look upon man just as part and parcel of the universe – just as one of the many forms in which the Supreme being is manifested in this universe” (Dandekar, 1962: 1).

In such a way, human has both a cosmic essence and the essence of the smallest creature. The self is simultaneously huge, embracing the vastness of the cosmos, and small, penetrating the slightest breath of the thinnest peace of grass:

“He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds... He, my self within the heart, is that Brahman” (Chandogya Upanishad, III, 14: 3-4).

So, the Self of a human is undistinguishable from the self of every being and from the Self of all cosmos. Actually, there is only one Self, one without other, that is behind every individual self. As it is presented in the Purusha sukta “the whole world is pictured as one single being of incomparable vastness and immensity, animated by one spirit, including within its substance all forms of life” (Radhakrishnan, 1923: 41). Therefore, “the most distinctive feature of the speculative wisdom of the Indians is its essentially cosmic character” (Dandekar, 1962: 1). This cosmic character is at the same time spiritual and divine and “there is a cordial harmony between God and man in Indian thought, while the opposition between the two is more marked in the West” (Radhakrishnan, 1923: 41).

In such a way, human in Indian thought is essentially divine, as is each other creature. Human is not created or made in the image and likeness of God. He/she is God. Even more. He/she is not god but the primordial self that precedes even gods. He/she is the universe and the essence of the universe.

The deepest secret of Vedic wisdom “That thou art!” reveals exactly this nonseparation and identity of individual soul, or atman, and the Ultimate, or Brahman. In Vedic scriptures, this identity is interpreted and presented in several ways, indicating different states of approaching this truth. The famous expert in Indian thought Sarvepalli Radhakrishnan summarizes them as follows: (1) Non-dualism or Advaitism; (2) Pure monism; (3) Modified monism; and (4) Implicit monism (Radhakrishnan, 1923: 32). All these variations, however, are but different expressions of the deep Hinduist intuition of oneness.

Being undistinguishable aspect of the unfolding of primordial unity, humankind shares all the states of this unfolding. Like the humankind in Christianity, the humankind in Hinduism should undergo certain predestined states. While, however, Christianity speaks of a

linear and teleological process that has a determine starting point and aim, in Indian thought it is an endless sequence of involutions of the spirit to the matter and evolution of matter to the spirit, of unfolding of one into many and returning of these many to that one in a cyclic order. Unlike Christianity, in Hinduism there is no struggle of good and evil. There is simply a natural exchange of cosmic inhalation and exhalation, of cosmic nights and cosmic days, of cosmic death and cosmic births that have no ultimate beginning or end.

These rhythmic processes are ruled by the same law. Since the human is like the universe and the universe is like the human, the laws governing society are also the laws governing the universe. Vedic religion calls the law of cosmic and moral order *ṛta*, a path, thus emphasizing the dynamic nature of the existing and the importance of human behavior, the human way of following the path. The idea of *ṛta* was developed to the later concepts of karma and dharma.

The concept of karma is a complex and multi-layered one. Initially, it means action, but not every action, but a purposeful ritual action aimed at the gods. Later, karma begins to relate to each type of action. The concept of karma, however, involves not only the idea of action but, above all, the idea of the expected result as a result of this action. That is why karma is often described as a law of cause and effect in moral terms.

This law of karma is very important law regulating human behavior. It states that every action creates particular consequences that determine the next stage of development. This law explains the differences in living conditions and circumstances of the present existence. They are a direct result of previous human actions. Therefore, there is no other, outer, transcendent power, force, or authority that determines the present situation of an individual. Everything is a natural result of one's actions. Therefore, human beings have a great responsibility for the way they will live their life. Humans could hardly change the present circumstances since they are a result of their previous actions, but only humans themselves could determine and influence the next circumstances.

Karma, however, regulates not only the course of development of individual beings. It influences not only the individual but also the cosmic and even supra-cosmic development. According to Indian thought, the universe goes through vast periods of pulsation between expansion and collapse, manifestation, and peace. At each new period of beginning, a new Divine Principle that defines the basic directions of the new cycle is established or a new Brahma is "born". The nature of the new cycle, however, is to a large extent conditioned by the preceding cycle of development and the contribution of each individual to it. Therefore, the moral aspect of our existence at any moment is of utmost importance. Every thought, speech and action influences the whole; our behavior affects our present Brahma and eventually will impact the future Brahma and the entire future Universe that will unfold from it as well. In the system of Indian thought, everything is connected with everything else and everything affects everything else and is influenced by everything else. Therefore, according to Hinduism, human beings are responsible not only for themselves but also for the whole universe connected with them.

Karma determines the whole process of development of the universe and of human soul ruling the processes of reincarnation. Each individual life, however, has its own law or path. In Bhagavadgita, this way is called *svadharma* (one's own law). One has to understand this dharma and to act according to it. Only then the individual will receive true satisfaction and fulfilment. Deviation from his dharma is interpreted as the greatest deviation from the universal laws and the way of truth. It is even worse than murder, because it is betrayal of the true essence. Here the murder is a conditional one, because in a world of unity the killer and the killed are only two temporary and interchangeable aspects of the unchanging, unborn, infinite and indestructible essence:

"He who thinks that the Spirit kills, and he who thinks of It as killed, are both ignorant. The Spirit kills not, nor is It killed. It was not born; It will never die, nor

once having been, can It cease to be. Unborn, Eternal, Ever-enduring, yet Most Ancient, the Spirit dies not when the body is dead. He who knows the Spirit as Indestructible, Immortal, Unborn, Always-the-Same, how should he kill or cause to be killed?" (Bhagavadgita, 2: 18-20, tr. Shri Purohit Swami)

Thus, on the one hand, Bhagavadgita justifies every action as long as it stems from an understanding of following one's own path. Of course, each individual path should not be arbitrary but should follow *rta* – the moral path of human and of the universe. The true *svadharma* is only this that obeys higher moral laws.

On the other hand, in Bhagavadgita we can find the clearest and unambiguously expressed idea of tolerance, stemming from the understanding that the deepest reality is one, whatever names the different human beings might give it. The all-encompassing tolerance is a direct consequence from the idea of oneness. The deepest essence of the world manifests itself in different forms, and people could approach this deepest being on different paths, naming it with different names.

"Howsoever men try to worship Me, so do I welcome them. By whatever path they travel, it leads to Me at last." (Bhagavadgita, 4: 11, tr. Shri Purohit Swami)

There are many ways but the goal is the same. No one of the paths is better or worse than the others, as no *svadharma* is better or worse than the other. As long as one goes along his/her chosen path (either externally or internally), one will ultimately reach the point where all the paths merge and the question of their differences is insignificant. This external tolerance of Hinduism allows it to accept and ultimately melt, turn into his own, most of the religions it faces.

On the other hand, despite the notion of unity and oneness, Hinduism has a clear idea of the hierarchy of being. For example, Purusha's sacrifice is a cosmogonic act – an act of division and arrangement in which one becomes many. This arrangement is hierarchical. Divided parts of the unity give birth to division. The four castes in Indian society are related to four increasingly inferior parts of the Purusha's body. In such a way, the division in society is cosmologically predestined. The four castes have many different rights and obligations. Hinduism asserts that

"It is better to do thine own duty, however lacking in merit, than to do that of another, even though efficiently. It is better to die doing one's own duty, for to do the duty of another is fraught with danger" (Bhagavadgita, 3: 35, tr. Shri Purohit Swami).

In such a way, society is strictly divided, and everybody should follow his/her own path. From the higher point of view of the unity of the soul in time; however, this hierarchy is conventional because in different lives, it could have different roles.

"There was never a time when I was not, nor thou, nor these princes were not; there will never be a time when we shall cease to be. As the soul experiences in this body infancy, youth and old age, so finally it passes into another. The wise have no delusion about this. Those external relations which bring cold and heat, pain and happiness, they come and go; they are not permanent." (Bhagavadgita, 2: 12-14, tr. Shri Purohit Swami)

Besides, the deepest truth of the unity reveals that the whole world is a unified entity in which the subjective and the objective, the inner and the outer, the microcosm and the macrocosm are only interrelated aspects. The deepest essence of the human is also the deepest essence of the universe. And the deepest essence of every person is the deepest essence of every other person, for Atman or Self is the absolute subject, one without the second, the knowing one, which could never be known.

So, in Hinduism, the human should know simultaneously the deepest unity and oneness of the whole cosmos from one hand, to know that his/her individual soul is equal to the

highest soul and therefore is “Eternal, Indestructible, Immeasurable”, “Unborn, Eternal, Ever-enduring, yet Most Ancient”, “Indestructible, Immortal, Unborn, Always-the-Same” (Bhagavadgita, 2). The human should know that he/she is one with the whole cosmos, one with each little manifestation of the highest soul, with smallest mosquito, one with other people as well.

On the other hand, he/she should be conscious of the requirements, aims and peculiarities of the concrete reincarnation following the duties that stem from it.

Being one with everything, he should realize his particular path following in the ideal the four stages of life: studying as *Brahmacharya*, fulfilment of duty to the society as *Grihastha* or householder, withdraw from active life and following the path of wisdom as *Vanaprastha*; and devotion to the truth as *Sannyasa* (renunciate).

According to Hinduism, the individual human soul could achieve liberation from the cycle of births and deaths and return to its initial state as unborn oneness. Hinduism reveals four paths to this aim: karma yoga or path of action, *gnyana* yoga – the path of wisdom, bhakti yoga – the path of love, and the *radja* yoga – the path of meditation.

Yoga is a name for all spiritual, mental and physical practices leading to a higher level of consciousness and eventually to liberation as well as a name of one of the orthodox Indian schools. The etymology of the word stems from the verb “to connect”, “to bind”, “to yoke” and suppose a connection with our true divine essence. The school of yoga is built on the philosophy of the school of *sankhya*; therefore it is based on the idea of separation between material world and spiritual essence. *Purusha* is the principle of consciousness; consciousness is not an attribute of *purusha*, but its very essence. It is a kind of eternal consciousness, pure spirit, outside the world of objects. It is entirely different from everything that stems from *prakriti*. The principle of the material world, *prakriti*, however, undergoes different phases in its unfolding and the subtlest of them might be confused with *purusha*. The first stage is Mahat (the Great) – the great germ of the manifested universe. It represents “the awakening of nature from cosmic sleep and the first appearance of thought, and therefore is also called the intellect – *buddhi*. Intellect, in its turn, gives rise to *akhamkara*, a kind of principle of individuality” (Stepanyantz, 1995: 392), “literally I-making or Egoism” (Moeller, 1919: 371). *Ahamkara* “produces the sense of subject, and in consequence of object also... there could not be subjectivation without simultaneous objectivation.” (Moeller 1919: 372). After the stage of *ahamkara* unfolding goes in two parallel lines – that of the subject and that of the object. In such a way, the manifestation of elements, belonging to the human psyche and mentality are developed in parallel with the development of the elements that build the body and the material universe. There is a strict correlation between these two lines – development of the carrier of the human essence and development of the scene where this carrier will act, i.e. the material universe.

The unfolding of each line depends on ratio of *gunas* that constitute *prakriti*. These *gunas* are three: *satva* connected with lightness and transparency; *radjas* – connected with activity, and *tamas* – providing inertness and resistance to impulses. In *prakriti*, all three constituents exist simultaneously, but in different proportions.

When *satva* prevails, the components of the subject are built. They are five organs of perception, five organs of action and *manas*, mind, called inner sense, which synthesizes the functions of the other senses.

When *tamas* prevails, the components of the object are built. These are five subtle elements: the potencies of sound, touch, color, taste and smell. Of these five subtle elements, five rough elements arise: ether (*akasha*), air, fire, water, and earth.

However, none of the manifestations of *prakriti* is the true human nature. Intellect is the subtlest manifestation of *purusha*, but it is not consciousness. The same is valid for the mind.

The true human nature is entirely different from everything that stems from *prakriti*. The true essence of the human is *purusha*, pure consciousness that is neither intellect nor mind. Yoga means to return to this pure consciousness and cease the identification with manifestations of *prakriti*.

In the real human being, however, *purusha* and *prakriti* complement each other. Each of them has what the other lack. *Prakriti* gives to *purusha* a vehicle and scene where he could pretend to have experience and action. Actually, *purusha* does neither experience nor act; he is not changed from the transformation of *prakriti*. His combination with *prakriti* is like the experiences of an observer watching a play. Despite how different the visions of *sankhya* and Vedanta might seem, they both represent in different manner the main Hinduist idea that only the spirit possess this reality that is important for the human.

4. The mode of Daoism

In Daoist thought, like in Hinduism, the human being has no privilege position. Daoism asserts that *dao* is everywhere:

“Dong-guo Zi asked Zhuangzi, saying, ‘Where is what you call the Dao to be found?’ Zhuangzi replied, ‘Everywhere’¹. The other said, ‘Specify an instance of it. That will be more satisfactory.’ ‘It is here in this ant.’ ‘Give a lower instance.’ ‘It is in this panic grass.’ ‘Give me a still lower instance.’ ‘It is in this earthenware tile.’ ‘Surely that is the lowest instance?’ ‘It is in that excrement.’ To this Dong-guo Zi gave no reply.” (Zhuangzi, 22, 6, tr. Legge)

So, nothing in the Daoist universe has a superior or a secondary position in relation to anything else. Daoism present un-hierarchical picture of reality where everything has an equal value with everything else.

One of the reasons for this is the Daoist vision that the world does not consist of persistent essences and substantial entities, but of energy processes that are constantly changing and transforming. These transformations and fluctuations could not be subordinated. Everything has its own value. Actually, it is equal to say that everything has no value because evaluation needs some coordinate system according to which we may arrange the estimated processes.

Assigning a certain value to the processes is a human activity. But it does not have place in the universe itself. Laozi especially outlines that the universe is not humane and the man of *dao* also does not act from the position of humanity:

“Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with.” (DDJ, 5).

In the world empty from entities, there is no absolute reference point. Everything is relative. Human esteems might have a sense for humans but the human position is only one of the possible positions:

“If a man sleeps in a damp place, he will have a pain in his loins, and half his body will be as if it were dead; but will it be so with an eel? If he be living in a tree, he will be frightened and all in a tremble; but will it be so with a monkey? And does any one of the three know his right place? Men eat animals that have been fed on grain and grass; deer feed on the thick-set grass; centipedes enjoy small snakes; owls and crows delight in mice; but does any one of the four know the right taste? The dog-headed monkey finds its mate in the female gibbon; the elk and the axis

¹ Actually, the text says that there is no place where there is no *dao*.

deer cohabit; and the eel enjoys itself with other fishes. Mao Qiang and Li Ji were accounted by men to be most beautiful, but when fishes saw them, they dived deep in the water from them; when birds, they flew from them aloft; and when deer saw them, they separated and fled away. But did any of these four know which in the world is the right female attraction? As I look at the matter, the first principles of benevolence and righteousness and the paths of approval and disapproval are inextricably mixed and confused together - how is it possible that I should know how to discriminate among them?” (Zhuangzi, 2)

The lacking of an absolute standpoint makes equal even such processes as life and death. Everything depends on a viewpoint and is relative:

“How do I know that the love of life is not a delusion? And that the dislike of death is not like a young person's losing his way, and not knowing that he is (really) going home?” (Zhuangzi, 2)

Therefore, the man of *dao* should not be attached to anything:

“The True men of old knew nothing of the love of life or of the hatred of death. Entrance into life occasioned them no joy; the exit from it awakened no resistance. Composedly they went and came. They did not forget what their beginning had been, and they did not inquire into what their end would be. They accepted (their life) and rejoiced in it; they forgot (all fear of death), and returned (to their state before life).” (Zhuangzi, 6)

Dao itself is not an absolute as well. It is not some transcendental or metaphysical reality that is one and self-sufficient. Dao, or way, is a name for possibilities for unfoldings or becomings of many new realities, in every moment. Processes of the world spontaneously follow *dao*, but this does not mean that they follow some prescribed path. They follow their self-suchness because *dao* follows suchness.

Actually, in this aspect human being has a special position in the universe. He is the only being that could resist to a spontaneous flow of *dao* and destroy the natural processes.

In Daoist universe, there is a special kind of people who are not like the others. These are people who understand that human mind and speculations are obstacles to real and fulfilling life. Daoist teaching is designed for them. These are the men of *dao* or the true men. Unlike all other people the men of *dao* “do not resist the way by their mind, do not substitute heavenly with humane” (不以心捐道，不以人助天) (Zhuangzi, 6). They have the natural position of accepting the processes as they come and leaving them when they go.

In fact, this neutral position is the privileged position in Daoism. It belongs neither to affirmation nor to negations. We may call it a zero position. This is the pure potentiality position when no actualization is realized and all the transformations are ahead and are possible. In Daoism, it is called “a pivot of *dao*”,

“As soon as one finds this pivot, he stands in the center of the ring², where he can respond without end to the changing views; without end to those affirming and without end to those denying.” (Zhuangzi, 2)

To find the pivot of *dao* means to return to the spontaneous unfolding of *dao*, to reveal the natural flow of life again. In many aspects, Daoism is a teaching of how to follow the flow of the universe and of our own life.

Daoism calls for oneness with *dao*. This does not mean achieving and/or infusing into some external reality. Rather, it implies a free-drifting in the flow that continually unfolds through us, and which is ourselves and everything around us. This merging with the *dao* is one of the

² Or the circle of the processes.

meanings of the Daoist principle of non-doing, *wuwei*. Another expression of this oneness with *dao* is spontaneity, 自然 *ziran*, or “by itself such”. Non-doing and spontaneity are two aspects of refers to what we can call “external” expression of oneness; spontaneity to what we can call “internal” expression. This pairs implies that man should neither considered himself as isolated entity within certain limits, nor to seek to impose his goals and intentions on the other processes, but rather to unravel and unleash the unending potential of recurrent and inexhaustible opportunities, because

“*Dao is empty, but its activity is inexhaustible.*” (Daodejing, 4)

Being empty, *dao*, the way, is unfolding a new every moment. There is no prediction where it will go. Every predisposition, every intention prevents the expansion of inexhaustible opportunities. Every fixation, every step towards one of the possible ends or poles would be a step towards mortality. Every fixation will lose the potential of unfolding. The wise human being should be aware of the richness and fullness of moments within the flow of changes. Therefore, the man of *dao* should not be fixed and determined. Rather, he should balance among different states and possibilities “like those who wade through a stream in winter” (DDJ, 15, tr. Legge).

Viewing the universe in terms of dynamic and change, Daoism reveals the power of now, the power of ever new creativity.

The unfolding of processes, however, is not arbitrary. Everything is in complex mutual relations. Because of mutuality and lack of subordinations, these relations are not as much relations of causality as relations of synchronicity. Synchronicity or response is an important idea of Chinese thought that is very different from the Western one. Synchronicity regards relations not in their consequences in time but rather in the connection in the elusive time-space moment of now-and-here. It means that each process is connected with everything else right now and everything influences and is influenced by the rest of the world. It also implies that these connections have meaning for the human being uniting his inner and outer space. According to Chinese thought, the human being is neither an external observer of the events in the world nor an independent entity that influences reality. There are mutual changes and transformations and they are trans-individual (see Jullien, 2001: 70). The mutuality implies subject-object coherence and reciprocity of internal and external, microcosm and macrocosm. In this reciprocity there could not be one-sided influence or effect; the linear casual relation are not as important as are the simultaneous, multidimensional and two-sided relations of synchronicity.

In these relations, neither humans nor their surroundings are regarded as fixed and self-sufficient entities. Therefore, unlike the Western tradition determined by Aristotle, where “the person was essentially defined (i.e. defined in terms of a unique essence one has that makes one a full-fledged person)”, in Chinese tradition “the person is progressively defined” (Santiago 2008). This means that “an individual’s nature is not pre-scripted simply in virtue of being born with a unique quality... That quality merely presents a range of opportunities for growth; they provide a set of possibilities for the ongoing development and maturation of one’s changing nature” (ibid.). This conclusion is true for the Chinese thought as a whole. Confucianism outlines the social aspect of these mutual connections – the attitudes among people in human society while Daoism pays more attention to the interrelations between humans and the universe. For both teachings, however, we may apply the words of Hans Georg Moeller regarding “Laozi”: these teachings “belonged to the core patterns of orientations within which the ancient Chinese interpreted their position within the state and the cosmos” (Moeller 2006: 2). In both cases “the human being is not something we are; it is something that we do, and become...not an essential endowed potential, but what one is able to make of oneself” (Ames & Rosemon, 1998: 49).

Therefore, in Daoism fusion with *dao* means at the same time forgetfulness of the “self”, a forgetfulness of all restricting ideas and believes that make us feel as unchangeable entities separated from the wholeness of the universe.

In such a way the human being is understood not as an acting subject, who imposes his will and intentions on the surrounding world, but as an integral part of the constant changes and transformations. Human being is not a passive object of influences of any external and alien will either. According to Chinese thought, everything is in mutual relation with everything else, each process is transformed by all others and in turn transforms them, drives everything else, and is driven by everything else. Processes flow through one another and every “inside” is also “external”, every “own” is also “the other”. Therefore, the dichotomies “active-passive”, “I-others”, “subject-object” are impracticable here. In the constant transformation of the universe everything is in mutual and functional dependence with everything else.

So, in the Daoist universe everything is in mutual connection and there is no a privilege position or being. Humans are as cosmic and natural as everything else. As Hans Georg Moeller points out, “human beings are one element or segment of the functioning of the cosmos... there is nothing special about humans. They were not created as the sole godlike species, are not the presumed master of the world, and are not even seen, in Heidegger terms, as the “shepherd of being”. Not only do humans lack the role of dominating nature or a special relation and responsibility toward „being”, they are not even recognized as cognitively privileged beings... Therefore... humans do not have a specific and unique “dignity”” (Moeller, 2006: 55).

At the same time, humans and human society are “the most volatile and unstable segment in nature” (*Ibid.*, 56). Daoism teaches how to return to the natural flow of life.

If you notice, everywhere in this text I determine human being in a masculine form. Daoism has a very special position towards sexes. From one side it accepts the common Chinese idea about harmony and complementarity of yin and yang, the female and male. From the other side, it metaphorically describes *dao* in terms of feminine. And from the third side, its rules and prescriptions are assigned for men. There might be different explanations for this fact. One might be that rulers in those ancient societies are predominantly men and the text of Daodejing for example is “about human leadership” (Moeller 2006: 57). The other reason might be the idea that women have a deeper and more natural connection with the flow of life and therefore it is not necessary to teach them how to live. From Daoist text about sexual relations one can make such conclusions.

5. The mode of Buddhism

In many aspects, the understanding of the place of man in Buddhism has similarities with Daoism. It understands the world we live in terms of change and interdependence. Buddhism, however, clearly distinguishes the state of movement and the state of peace, samsara and nirvana, and although Mahayana Buddhism sees them as two aspects of the same emptiness, the state of peace still seems preferable in Buddhism. Buddhism and Daoism shared similar vision about the complementarity of polarities. Daoism, however, seeks to achieve the pilot of *dao* from where all transformations are possible, to reach the eye of the storm, this point in the center of the wave, which will allow us to drift freely with the flow. The focus here is on the possibility of unfolding. Therefore, one of the important images in Daodejing is that of the door as a threshold between different opportunities, as a transition between different states. Buddhism, from the other side, emphasizes on staying in a state, it aims at achieving a state of tranquility, and a calm awakening that will allow us to reflect all the transformations without being attached to them.

Both Buddhism and Daoism teach us how to live in a world of changes. For Daoism, however, changes are the real state of the world and we should follow them without resistance, we should freely and joyfully merge with changes. To surf with the waves of changes is a mastery that should be developed. For Buddhism, like for the Indian thought in general, changes are connected

with suffering, therefore we should achieve a state of un-trembling consciousness where changes come and go without affecting us like reflections of clouds on the even surface of a lake.

Daoism is not interested in the nature of human being but in human action and behavior. Buddhism also presents a well elaborated path explaining how we should live and act. It tries to avoid entering into the trap of metaphysical considerations, but nevertheless it explains in detail what human beings are or are not and determines reasons for their contemporary situation.

The idea that the world is a place of suffering we should liberate from is common for Hinduism and Buddhism. Unlike Hinduism, however, Buddhism develops the idea of *anatman*, non-self, assuming that like everything else in the world of *samsara*, human beings have no essence, neither material, nor spiritual. The self has only nominal but not ontological existence. That which we perceive as our nature is only an aggregation of non-persistent psycho-physical states with almost no duration. These elementary states are called *dhammas*. We are streams of *dhammas* changing at every moment. Therefore, Buddhists call this aggregation “stream”. According to them as long as we hold on the vision that we are separate entities with our own nature, we will suffer because we will try to keep and preserve ever-changing nothingness.

In Buddhism, there are different visions about what *dhammas* are: momentary psychophysical states that spring every moment anew from the void or states that change their position in the stream of time passing from future to the present and to the past. In both cases, they are non-persistent and form the relative reality of “now”. This reality is relative because its components are empty and because it is in mutual relation and dependence with other as much empty and relative realities.

Dhammas are combined in five trends within the stream of personality. They are called *skandhas* or aggregates and are: *rupa* (form or body), *vedana* (sensations or feelings), *samjna* (perceptions), *sankhara* (mental activities and inclinations, including will) and *vijnana* (consciousness, knowledge, discernment).

These five *skandhas* cause attachment and cling to the idea of I, self, mine and these ideas are at the core of suffering:

“There the Blessed One said this: ‘Bhikkhus, I will teach you the burden, the carrier of the burden, the taking up of the burden, and the laying down of the burden. Listen to that

“And what, bhikkhus, is the burden? It should be said: the five aggregates subject to clinging...

“And what, bhikkhus, is the carrier of the burden? It should be said: the person, this venerable one of such a name and clan. This is called the carrier of the burden...

“The five aggregates are truly burdens,

The burden-carrier is the person.

Taking up the burden is suffering in the world,

Laying the burden down is blissful.

Having laid the heavy burden down

Without taking up another burden,

Having drawn out craving with its root,

One is free from hunger, fully quenched.” (Samyutta Nikaya, III, 22, tr. Bhikkhu Bodhi, 2000: 871-2)

The question about the bearer of the burden is a very ticklish question in Buddhism. Most of the Buddhist insist that “person” here (*puggala*) is just a concept, convention, label,

denoting five aggregates, but not some substantial reality. Buddhism denies the existence of a constant self-essence. From the other side, like Hinduism, Buddhism accepts the vision of karma. But if there is no constant entity that will experience the results of its previous actions, what is the place of the law of karma?

The false attachment to the idea of constant self is a reason that held together a certain set of inclination, creating the feeling that such self does exist. For Buddhism, the series of unconscious births are not as much results from deeds, but from desires that make us to act.

Desire and ignorance for the real state of things cause clinging to the chain of dependent arising that lead to a birth in the conditioned world of samsara. In accordance to the inclination of consciousness, the birth is realized in one of the six spheres: the realm of divine beings (*devas*), the realm of warring semi-deities (*asuras*), the realm of hungry ghosts (*preta*), the animal realm and the human realm. Beings in all these realms are subjects of ignorance, desire and suffering. There are only qualitative but not quantitative differences between these realms. Everywhere beings will eventually die and will be attracted to one or another realm or kind of existence.

In the realm of divine beings those who had performed great deeds were born. The existence there is long and happy, but *devas* “have neither wisdom nor compassion” (O’Brien 2018). The realm of *asuras* attracts those who are “always desiring to be superior to others, having no patience for inferiors and belittling strangers; like a hawk, flying high above and looking down on others, and yet outwardly displaying justice, worship, wisdom, and faith -- this is raising up the lowest order of good and walking the way of the *Asuras*” (the patriarch of the Tientai school Zhiyi (538-597), *Ibid.*). In the realm of *pretas* are born those “who is always looking outside himself for the new thing that will satisfy the craving within. Hungry ghosts are characterized by insatiable hunger and craving. They are also associated with addiction, obsession and compulsion” (*ibid.*). Hell beings are distinguished with anger and aggression. Beings in the animal realm “are marked by stupidity, prejudice and complacency”. Rebirth into the Human Realm “is conditioned by passion, doubt and desire” (*Ibid.*)

Although equal as aspects of the world of suffering, these realms are not equal in possibilities to leave it. Only the existence as a human being gives chance for liberation from the circle of samsara, achieving nirvana and awakening for the truth. Therefore, Buddhists highly estimate the birth in this realm.

The importance of the human kind of existence is obvious from the descriptions of these six realms as well. It is obvious that they present not only different aspects of the world but rather different states of our mind and our attitudes to the surroundings. This is not by chance; it is in accordance with one of the main characteristics of the vision of reality in Buddhism. According to this vision, different realms are unfoldings of the inclinations of the consciousness. The reality of samsara is actually a projection of our own mental attitudes. The reality of the awakened consciousness is that of emptiness.

In the first case, we can speak about reflection, and it is a reflection with the opposite sign – it is not the human that reflects reality, it is the reality he perceives, that reflects his condition. So, that which is the Ganges River for human beings is a stream of ambrosia for the beings of the divine realm, and a stream of impurity for the beings of the lowest realm.

Is there anything behind these perceptions that provokes them? For Mahayana Buddhism, “the true reality (if it is at all possible to speak about it) does not exist beside and outside the psyche, and thus the “true self” of the subject turns out to be identical with the true reality in general” (Solonin, 2006). This does not mean rejecting the reality outside the psyche. As Evgeni Tortchinov points out, “almost all schools of classical Indian Buddhism did not doubt the existence of the world outside the consciousness of the perceiving subject” (Tortchinov, 2000: 38).

Buddhists, however, “were completely and fundamentally not interested in this objective world”. They studied the world “already reflected in a human consciousness and, thus, included in this consciousness”. Therefore, “Buddhist cosmology describes not the physical universe, but the psycho-cosmos and mainly the psycho-cosmos of a human” (Tortchinov, 2000: 38).

Does not this psycho-cosmos resemble the Hinduist Atman? Buddhism denies the existence of a constant individual entity but it “says nothing about the Atman described in the Upanishads, that is, about the absolute subject, some supreme impersonal Self, the same for all beings and ultimately identical to the Absolute (*Brahman*). This Atman is not recognized and is not denied in Buddhism. Buddhism says nothing about him (at least in the early texts) at all. What is denied is precisely the individual “I”, the personality as an entity, a simple and eternal substance identical with itself. Buddhism does not find such entity in our experience and regards it as an illusory product of mental construction” (Tortchinov, 2000: 30). Or, in another words, “if this teaching negates the Upaniṣadic ātman in the sense of an unchanging, blissful essence, it would seem to be concerned with the ātman in its macrocosmic aspect (as *brahman*), for this is how the blissful ātman is considered in the early Upaniṣads. It does not make any sense, however, to read this teaching as a negation of a macrocosmic essence. While it might make sense to ask whether consciousness has the characteristics of the macrocosmic ātman (since a number of important early Upaniṣadic passages state that the ātman in its macrocosmic aspect is a nondual consciousness), it makes little sense to ask if form, sensation, apperception and volitions have the characteristics of an essence that transcends all phenomena... the teaching is not a straightforward denial of the macro-cosmic ātman...” (Wynne, 2010: 111-112)

Actually, being teaching of the Middle path, Buddhism neither deny nor affirm anything. Accepting the standpoint of one of the poles means that the consciousness is still not awakened. Therefore, Buddha says:

“Atman is one extreme. An-atman is another extreme. What lies between atman and an-atman, what is without form, without external manifestations, without characteristics, this is called Middle way, regarding of dharmas in accordance with the truth.” (Ratnakuta 57)

6. Conclusions

In each of the presented religions, human being has a special place within the universe. In Christianity, it is placed above all other creations and has a unique dignity. According to Buddhism, existence as a human is also the best kind of existence. Both Daoism and Hinduism regard the human as qualitatively identical with other beings. In Eastern teachings in general human is regarded as being in deep connection with the entire universe. Both Hinduism and Buddhism view the cosmos and psyche as eventually identical. Daoism and Buddhism regard everything, including human, as being in mutual interdependence. The idea of mutual connection is accompanied by the vision that there is no constant and substantial essence or entity. Both Buddhism and Daoism regard attraction to the vision of self as an obstacle to human development. It is very different from the Western tradition where “Kant regards belief in the immortality of the soul as one of the moral postulates. Buddhism, on the contrary, asserts that it is the feeling of “I” and the attachment to “I” that arises from it that is the source of all other attachments, passions and inclinations, all that forms *kleshi* – a darkened affection that draws a living being into the quagmire of sansaric existence” (Tortchinov, 2000: 30). The idea that we should not be attached to the superficial manifestations of the world and our self is strong in different trends of Hinduism as well.

Therefore, all Eastern religions developed well-elaborated various spiritual, mental, and physical practices aimed at managing the mental and physiological functions of the body in

order to achieve a sublime spiritual and mental state. In all these teaching, the human being alone should go on the path of improvement, should make personal efforts and overcome the limits of the little ego.

Christianity views the human being in his synthesis - both in his majesty and in his nothingness. It is about choice and free will. Actually, because the human is regarded as isolated, separate and independent being; it is possible to speak about love. Love is neither a relation of functioning, adjusting to functions, as is the relation in Daoism, nor wise and yet condescending compassion for those who have not yet been awakened, as is the relation in Buddhism, nor a recognition of oneself in another beings, as is the relation in Hinduism. Love in Christianity is precisely the love, at the heart of which the awareness and acceptance of differences could be found.

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Effective Crisis Governing Communication During Non-popular Decisions in Bulgaria

Nikolay Angelov Tsenkov

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences*

Zdravka Ivanova Andonova

*Sofia University "St. Kliment Ohridski", Sofia, BULGARIA
Faculty of Economics and Business Administration*

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Abstract

The research presents a model of the study of the management of political communications in a crisis situation. The functionality of the model is verified by empirical research of governing communication in Bulgaria in cases when non-popular decisions and legislative acts are adopted which leads to strikes and loss of public trust. Sometimes politicians make a step back, sometimes they react with late crisis communication. The following thesis is examined: the government, the parliament and the ruling political parties do not have at their disposal a system of good communication management in times of crisis. Firstly, on the basis of an evaluation of existing models, a synthetic working model for effective crisis communication management of governing institutions and parties has been built, which is the basis of the empirical study. Then it is tested during case study of some examples and interviews with experts, communication managers and politicians. After the collection and analysis of empirical findings, the model has been developed and enriched.

Keywords: political communications, crisis situation, crisis communication management, Bulgarian politics.

1. Introduction

Nowadays it is crucial for effective communication management not only to solve crises, but also to help unpopular reforms. The use of a system of effective communication management helps not only to deal with attacks by political opponents, but also to maintain and increase public trust in the solutions the ruling parties have proposed.

2. Thesis and objectives of the research

The purpose of the study is to verify through an already validated model for the study of crisis communication management whether Bulgarian authorities communicate effectively unpopular legislative changes that can provoke criticism and protest. The research thesis is that the government does not have a proper system for communicating unpopular reforms well, but

ruling parties act on a trial-and-error principle. The main task of the study is to provide guidance for the good and effective communication management of controversial and unpopular legislative decisions, as well as for maintaining and increasing public trust.

3. Conditions for effectiveness of political communication in crisis

After a review of a number of studies on crisis communication, including a large-scale study of Timothy Combs and Sherry Holladay (Coombs & Holladay, 2010), some main conditions for effective crisis communication are summarized. They are speed; accuracy and clarity; providing all information to all internal and external stakeholders through various communication channels; use of different communication strategies – such as telling the truth, denying, belittling, turning over the agenda of the society with positive events for the organization, etc.

Among the conditions for the effectiveness of political communication in all situations are persuasiveness, inclusiveness, the ability to extend trust and dominance over a political opponent. On the basis of these conditions some criteria for effective crisis communication of the parties are developed (see Table 1).

Table 1. Conditions for the effectiveness of crisis communication of parties

Indicators	Criteria
Communication	Communication not only during the crisis, but before and after it.
Information	True, fast, accurate and clear messages. Instructional and adjustment information, but also enough information to restore reputation.
Reputation	Telling the “bad news” (the truth about the crisis) to reduce harm; showing an attitude of responsibility (denial, partial or total acceptance).
Stakeholders	All announcements to reach more quickly party members, supporters, potential voters, the media, political opponents, civic associations, etc.
Political opponents	Efforts to defend from the attacks of the political opponents.
Methods of communication	Fast reaction. Telling the truth. Fighting the rumors. Creating positive events.
Channels of communication	Any channels. Internal channels, media, social networks.
Rumors	Denial, downplaying or counterattacking (unless confirmation is required).

Political crisis communication should work to preserve and restore the party's reputation and credibility, incl. the preservation and eventual increase of voters.

4. Exploring the political crisis communication in Bulgaria

Based on the above criteria, the applicability of nine existing crisis communication management models to the needs of political organizations has been assessed (Andonova, 2018). In various combinations and additions, Matthew Seeger and Barbara Reynolds' *Crisis and Emergency Risk Communication Model* (Reynolds & Seeger, 2005), Matthew Seeger's *Crisis Communication Best Practices* (Seeger, 2006) and Valeria Pacheva's *Effective Crisis*

Communication Instruments (Pacheva, 2009) can be used with different effectiveness by parties in crisis as they generally offer communication before, during and after the crisis and also honesty, authenticity and openness and quick reactions by headquarters and speakers in order to maintain reputation. Different good practices for online communication such as speed, wide coverage and good organization can also be drawn from Rousi Marinov's *Crisis Communication System* (Marinov) and Ina Bacheva's *Model for Effective Crisis Communication in Social Media* (Bacheva, 2012). The practices of Timothy Combs's *Three Stages of Crisis Communication* (Coombs, 2007) and Peter Antonisen's *Crisis Communication Checklist* (Anthonissen, 2008) can also be used to a small extent.

After summarizing the good practices of these models and a study of the tactics of political parties in Bulgaria a working model for effective crisis communication of political parties has been synthesized, constructed and tested (Andonova, 2018), which can be tabulated as follows (see Table 2). It includes managing communication before, during and after the crisis, which mainly affects internal and external stakeholders, the media and opponents. The aim is to provide different types of information such as instructional information, adjustment information, reputation and position information, as well as to be disseminated through various channels such as personal meetings, events, traditional media and social networks. The model can be used for future research.

Table 2. A working model for effective crisis communication of political organizations

Communication	Management	Audience		Channels for communication		Media	Opponents
		Internal	External	Traditional	Social media		
Before the crisis	Preparing for the crisis. Effective crisis communication practices. Positive events. Reputation Trust.	Preparation. Tests of the response. Trust. Reputation Feedback	Trust. Good reputation. Feedback.	Party meetings. Personal meetings. Messages	Good reputation. Test for a crisis plan.	Good connections. Good reputation.	Prevention of attacks.
During the crisis	Solving and recovering from the crisis. Change. Turning the agenda with positive news and revealing problems. Restoration of trust and reputation. Presentation of the party's position.	Crisis response instructions The position of the party. Urgent action. Prevention of rumors and fake news. Work for good reputation and trust. Feedback	Response instructions The position of the party. Empathy. Work for good reputation and trust. Dealing with rumors and fake news. Feedback	Extraordinary meetings, meetings, guided tours of the country (but guarding against internal conflicts) Messages, plan, instructions (chats)	Quick messages to the general public. Feedback also through chats. Attempts to restore reputation and trust	Quick info The position of the party. Presence. Press conferences Interviews. Messages. Work for a good reputation and trust through positive events and problem-solving.	Prevention of attacks. Fight against the attacks. Reporting major problems (crises).

After the crisis	Lessons learned. Model enrichment. Trust. Better reputation.	Lessons learned. Work for good reputation and trust. Feedback	Lessons learned. Work for good reputation and trust. Feedback	Party meetings. Personal meetings. Lessons learned from the crisis	Work for trust and good reputation	Media presence. Work for trust and reputation.	Prevention of attacks.
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5. Bonds between crises and public opinion

However, the management of crisis communication in any situation will not be fully effective without monitoring changes in public opinion and relations between those in power and those governed, in order to identify measures to restore and maintain public thrust. According to Jose Ortega y Gasset (Ortega y Gasset, 2010) contemporary social crises occur because of the rise of the mass man, who has a function of expression of public opinion on the one hand, and is a provider of particularism, i.e. non-compliance with others on the other. This means that communication crises occur when a certain group decides that it should not take into account the interests of other groups because they do not exist for it or at least do not deserve to exist as full-blooded social realities, i.e. no prior consent or persuasion is sought, in order to be assured any legal form of actions. A logical consequence of the particularist attitude is the immediate imposition of the personal will, which is the applying of the so-called direct action. For the personal will of the particularist, both legal and moral framework are streamlined concepts (Petkova, 2019), democracy turns into hyper-democracy, and communication – in the absence of communication. With the direct action, the order is reversed and violence is perceived as the only argument (*prima ratio* and *ultima ratio* in one) and all communication is interrupted (Ortega y Gasset, 2015).

When a problem arises, communication crises follow, they disturb the balance between those in power and the masses, i.e. public opinion or the balancing of opinions, and in fact governance, is the pursuit of balance and the desire for balance. Under particularism, probabilism is unlimited, and mass man does not participate in the creation and conquest of the world, i.e. doesn't have authentic thinking and opinion. Politics is an attempt to do the opposite – to practice people's thinking, to justify trust or to practice public opinion. In the absence of authentic thinking by the mass man, combined with his refusal to comply with others, brute political force becomes a substitute for public opinion and there is an assumption that it is now possible to govern without it.

In reviewing these studies, it can be summarized that communication crises as a consequence of social crises occur in (1) disregard for others, (2) non-acceptance of legal and moral frameworks, (3) lack of communication, (4) reversed order, (5) disturbed balance of the views between those in power and the governed ones and (6) the political force tries to replace the public opinion.

Then the criteria for effective management of public opinion in communication crises can be summarized as: (1) respect for others, (2) acceptance of legal and moral frameworks, (3) good communication, (4) observed order, (5) balancing of opinions between those in power and the governed ones and (6) the political force that respects public opinion and seeks trust (see Table 3).

Table 3. Working model for effective management of public opinion

Criteria	Effectiveness	Non-Effectiveness
Respect for others	Respect of the governed ones, including their opinion	The ruled ones are ignored, including their opinion
Acceptance of legal and moral frameworks	Legal and moral frameworks are regarded	Legal and moral frameworks are ignored
Good communication	There are attempts for good, open and honest communication	Lack of communication
Observed order	Order is observed	Lack of order
Balancing of opinions between those in power and the governed ones	There is an attempt for balancing of opinions between those in power and the governed ones	No balance, the opinion of the governed ones is not regarded
The political force that works for public thrust	The political force respects public opinion and works for trust	The political force doesn't respect public opinion and actually doesn't work for trust

6. Research of the crisis communication for unpopular decisions

Zdravka Andonova's synthesized practices for effective crisis communication (Andonova, 2018) are also a model for exploring different cases in managing crisis communications of different organizations. On this basis, indicators are drawn up that underlie research questions in the study:

- do the managers follow a specific model for **managing the communication** of unpopular legislative changes;
- do they communicate effectively with **internal and external audiences**;
- do they use adequate **channels of communication**;
- do they communicate effectively with **the media** in a crisis;
- do they communicate adequately/ effectively with **the political opponents**.

Based on the analysis of theoretical sources, another indicator or question can be added, including is **public opinion** respected in the attempt to manage effectively **public trust**.

Research questions have the status of **conceptual indicators** of research. The research thesis will be considered to be proven or partially proven in the absence of all or most of the indicators: it will be assumed that the governing parties does not have a good crisis communication management system. The research thesis will be considered to be partially or completely rejected in the presence of most or all indicators.

The research consists of three separate parts. The first two are related – analysis of specific case studies by the model of Zdravka Andonova (Andonova, 2018) and interviews with experts on a questionnaire formed on the basis of the research questions based on the five main conceptual indicators. The third part of the study examines several theoretically substantiated criteria for how decision-makers relate to public opinion and whether they effectively manage public trust. There is a sixth, additional indicator.

7. Analysis of case studies

Instead of being early communicated and explained, much of the unpopular decisions are hidden to the last moment and enforced through other atypical laws. It's about the so-called

changes to laws through the transitional and final provisions of other laws. Such legal and technical methods generally contradict the principle of public relations established in the Law of Regulations; it is that public relations cannot be regulated by another act if a regulatory act has been already issued (art. 10, para 2).

Even though these cases are not representative of the full range of attempts to push unpopular and disapproved reforms, they are a good find for research because they are emblematic and indicate the desire of the governing parties not to communicate openly important and unpopular decisions. One of the most illustrative examples recently is the attempt to amend the Law on Tourism and introduce taxes on Airbnb and Booking through the Law for the budget this year. Another example is the attempt through the Foreign Exchange Law to make changes to the Law on the Bulgarian National Bank, according to which upon entering of Bulgaria into the so-called waiting for the euro area ERM II the exchange rate of change the Bulgarian lev to the euro will not be fixed at 1.95583. The both changes are made in the “second way” and led to turmoil, criticism, scandals, a crisis of trust, a mode of explanation and change in the original intentions. That shows that the governing strategy rest on a trial-and-error basis, but not on a system for effectively managing such communication. After all, in both cases after the crisis there is a change in the decisions or partial rejection of the decisions, adjustments, clarifications and more.

When evaluating these cases according to the model of Zdravka Andonova (Andonova, 2018), communication management could be classified as ineffective although there are some of the practices considered as working in the model (see Table 4). It can basically be said that there is no pre-crisis communication of the unpopular decision, or if there is one - communication is only among a closed group of internal audiences with the aim of reducing the consequences of the reaction rather than explaining and understanding the change. On the other hand, there is communication during the post-crisis period, but it seems to be catching up, provoked not by the governing parties, but by public and media reaction. There are attempts to explain, feedback is sought and change is made, but trust is not firmly restored, and governors are more likely to build a lasting reputation for trying to change important laws in the “second way” and on a trial-and-error principle.

Table 4. Analysis of communication management in unpopular decisions

Communication	Management	Audience		Channels for communications		Media	Opponents
		Internal	External	Traditional	Social media		

Before the crisis	There are attempts to hide or neglect the change, but there is no evidence of crisis preparation, positive communication, etc. Probably the goal of the strategy is to maintain reputation and trust.	It can be assumed that unpopular changes in the laws have been communicated with some of the internal audiences - MPs, the executive, but the feeling is that this is done to reduce the damage from public discontent.	No communication	Personal conversations probably between the authors of the idea and those who need to support it.	There may also be internal chats as a way to spread information quickly.	No communication	It is not known to communicate with opponents, but probably there is no such communication in order to limit preliminary criticisms.
During the crisis	There are actions to resolve and recover from the crisis. It is often the case that the original proposal is modified or delayed. The agenda is rarely reversed and major problems are revealed, which will be able to suppress this crisis. The position of the governing is well represented. There are attempts to restore trust and reputation.	It also reacts urgently with the participation of some internal audiences. There is rarely a crisis of confidence among them because of unpopular decisions. They rarely seek feedback from them.	Feedback is sought. There are attempts at explaining information, presenting a position, provoking empathy, and working to restore reputation and trust. However, nothing helps until action is taken to change.	There are extraordinary meetings and conversations with some of the people directly involved - protesters, as well as secret meetings with the deputies on whom the decision depends.	Quick messages to the general public. Feedback. Attempts to restore reputation and trust	Quick information is given and the position is presented, but journalists are the initiators. There are briefings and interviews for individual media, but mostly for television shows. A position is presented, a change is made, there are attempts to restore reputation and trust.	Attempts have been made to prevent attacks, but they have failed. It goes into explanatory mode to counteract. This is why security attacks rarely work.
After the crisis	Partial lessons, but no indication that they are abandoning the trial-error model of work. Trying for a better reputation.	There may be attempts to communicate a plan for how to deal with such situations.	There is a gesture that a lesson is being learned. Trials to restore trust.	There are attempts to communicate change through different channels. Public opinion matters.	There are attempts to work for trust and good reputation on social networks.	There are attempts to be in media and restore trust.	There are attempts to prevent attacks - with justifications and counterattack

8. Results of the interview analysis

After qualitative research by conducting interviews with parties, political scientists, sociologists and communication experts, it can be concluded that the crisis communication management in passing unpopular changes and laws by governing parties is ineffective. The opinions of internal and external experts on the various conceptual indicators are summarized, followed by their recommendations for improving the crisis communication management.

Conceptual indicator 1 – Management of crisis communication according to a written model: The managers do not have a fully developed and written model for crisis communication management in unpopular solutions, but use some partial system - after a blow to public trust they start acting quickly and agree with some efficiency to make changes in the decision to restore reputation, have a speaker, communicate through different methods and through different channels, change the agenda, deal with discipline and order.

Recommendations: Governing parties should not choose the “second way” to pass controversial laws, but they must abandon the trial-and-error model and build an early communication system for reform. They need to be able to conduct and manage pre-crisis communication, to summarize current practices such as the speed and effectiveness of response in the event of a problem; comprehensiveness of communication channels and methods of communication, as well as to rely on the use of expert opinions in making management decisions.

Conceptual indicator 2 – Effective communication with internal and external audiences: Governing parties communicate effectively with internal and external audiences during a crisis, but not before and after it. They are not honest and open enough, do not seek real feedback from stakeholders, and do not provide complete and quality information about the decision, including and to improve reputation and image. There have been attempts to counter rumors, but not entirely successful.

Recommendations: Governing parties should plan and manage more honest and open communication with internal and external audiences, seek real feedback from them, and give them more complete information.

Conceptual indicator 3 – Adequate channels for communication: During crises caused by unpopular decisions, the governing parties use adequate channels for crisis communication such as personal meetings and media appearances, but do not always use them in their full capacity. From management point of view, the refusal to disclose all information can be considered as a refusal to take responsibility, and from stakeholders point of view - rather leads to a deterioration of reputation and loss of trust, as well as the risk of secondary crises in disclosure of information from another source.

Recommendations: The governing parties should fully build and disseminate their crisis communication management models with planned pre- and post-crisis communication across channels, involving more in-person meetings with crisis stakeholders, disclosure of facts, and the issuance of more action documents for action (plans, instructions).

Conceptual indicator 4 – Effective communication with the media: The governing parties communicate more adequately with the media, but in this case their reaction comes after the outbreak of the scandal. They do not give all the facts to the media beforehand, they are not sufficiently open to them and do not view them as an equal participant or partner in crisis communication.

Recommendations: The governing parties should fully build and develop their crisis communication management models with media communication plans, based on being proactive and responsive; openness and accessibility for the media; to allow the presentation of “inconvenient facts about the crisis” in order to avoid its secondary manifestations.

Conceptual Indicator 5 – Adequate/Effective Communication with/Against Political Opponents: The governing parties manage to maintain adequate (effective) communication with political opponents after the outbreak of the crisis, but concealing primary information about non-popular decisions is an occasion for attacks by opponents and damage reputation.

Recommendations: The governing parties should pay attention to crisis communication management as a whole in order to respond effectively to their opponents' attacks. The techniques to be involved with opponents' attacks are (1) admitting mistake and quick denouement through resignation, (2) quick rebuttal through denial, (3) quick counterattack (because of another scandal problem), and (4) even belittling. However, they only work with a quick response.

More recommendations: The recommendations of internal and external observers to improve crisis communication are important and it is good for the governing parties to comply with them. The key is to build a crisis communication management system for the imposition of unpopular decisions and reforms, which includes communication before the solution is offered, explanatory and preparatory information, adequate and proactive communication during the decision, as well as communication to restore trust and reputation thereafter. The communication system should also have plans for action, headquarters, providing more facts, real honesty, accessibility and openness, and more. It can largely be assumed that the crisis will be smaller or will not break at all if unpopular laws are not introduced in the "second way", ie. it does not resort to the trial-and-error principle, but has extensive discussions and communication of change.

9. Management of public trust

When assessing the main criteria for the effectiveness of respecting public opinion and maintaining public trust, it can be concluded that governance is rather *ineffective* because public opinion is not sought in advance, others and their trust are not respected, there is no prior communication, the order is not observed, and the legal changes are made through the back entrance, on a trial-and-error basis (see Table 5).

Table 5. Analysis of public opinion management

Criteria	Effectiveness	Non-Effectiveness
Respect for others		Those in power don't try to respect the others, because they do not informed them for the considered legislative changes at all
Acceptance of legal and moral frameworks		Frameworks are not accepted, because the legislative changes are made according to a compromised scheme - through other laws, ie. without transparency and no frameworks.
Good communication	There are attempts for communication, but when the thrust is compromised	No prior communication in order to keep the thrust and to explain
Observed order	There is a procedure for adopting such legal amendments, but it has been compromised	The traditional order for introducing legal changes is not observed - by the government, after a public discussion or by MPs, but in two readings
Balancing of opinions between those in power and the governed ones		There is no balance, initially no attempt is made to satisfy the public interest, ie. the opinions of the governed ones are not taken into account

The political force that works for public thrust	Those in power try to work for public thrust, but after the onset of the crisis, when it is compromised	Those in power try to hide the legal changes from society to the last, ie. They try not to comply with the public opinion
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Conceptual Indicator 6 – respecting the public opinion as an attempt to effectively managing the public trust: those in power do not respect public opinion when introducing unpopular legislative decisions, i.e. they don't even want to face it, which is why they fail to manage public trust effectively. For this purpose, the others, i.e. the governed ones must be respected, a balance must be sought between their opinions, public trust must be sought from the beginning, the order should be observed (the legal and moral frameworks), and good communication must be implemented from the onset.

10. Conclusions and recommendations

Conclusion: The suggested model for effective crisis communication management was examined through a check of the existence or absence of the five conceptual indicators. The interviews and the assessment of trust management by theoretical criteria showed that the bodies of power in Bulgaria do not have a specific system for crisis communication management in imposing unpopular decisions and reforms.

Some of the main criteria such as speed, media covering and attempts to counter opponents' attacks are present, but there is a lack of effective trust management, pre-crisis communication and proactivity during all stages of communication management, which largely leads to great public outrage and criticism, which necessitate an urgent change in the decision.

Thus, it can be summarized that most indicators are not fully or partially present, and those with the greatest weight are to some extent absent or absent at all. That is why the authors consider that the research thesis is largely proven.

Recommendations: Based on the research and the references from internal and external observers, it could be recommended:

1. The imposition of unpopular solutions by the government should not be done in the "second way", i.e. through other laws on the principle of the trial-and-error basis, but through a plan for wide communication, explanation, discussion, seeking feedback, etc.
2. Bodies of power need to develop a system and observe a crisis communication management plan when imposing unpopular solutions. The management of communication in the imposition of unpopular solutions must be proactive in advance and follow three phases - before, during and after the crisis. It must affect internal and external audiences, communication with and through the media, as well as countering the attacks of opponents. Communication can be managed according to the model of Zdravka Andonova (Andonova, 2018).
3. When communication of unpopular solutions is properly managed from the beginning, it could be effective and not lead to a major crisis of confidence.
4. In this regard, however, public opinion must be respected and trust must be managed effectively and proactively by seeking balance, maintaining order, respecting others, as well as legal and moral norms, etc.

11. General conclusion

The study examines and evaluates the implementation of management communication in attempts to impose unpopular legislative changes through other laws, which leads to confidence crises, as it is not effective. The study provides guidelines for improving the management of crisis communications and developing a system for promoting reforms without public support. It is a step towards further development of known models and can be a basis for future research.

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Aspects of the Ideal of Socialist Masculinity and its Disintegration – From the “Iron Men” to the Man-centaur

Gergana Popova

*South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences*

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Abstract

The paper studies the socialistic interpretation of the Bulgarian sportsmen called “iron men” i.e. the sportsmen competing in the highly developed in socialist Bulgaria “power” sports (wrestle, boxing, and weightlifting). The article claims that the development of “power” sports along with the generally negative Communist conceptualization of the rough power serves the skillful balance between the explicit rules and the hidden requirements of the system. In its second part the paper studies the turning of this sportsman into the “mutra” – one of the popular masculine figure on 90s in Bulgaria. The “mutra” is conceptualized as a man-centaur – a masculine figure which body mixes bestial and human characteristics. The article claims that in a way this kind of body evokes not only fear or disgust but also admiration and envy and it constitutes one of the ideal types of masculinity in Bulgaria after 1989.

Keywords: ideal masculinities, iron men, power sports, socialist masculinity, mud.

1. “The iron men”

In the communist hierarchy of ideal masculine images in Bulgaria, the figures of the partisan and the worker were undoubtedly central. In the first years after the 9th September 1944¹ guerrilla’s discursive and visual representations occupied almost all of the symbolic space. They were gradually replaced by those of his successor – the hero of the labor front – the worker. Shock worker’s images, though with some nuances, entered into a similar paradigm of depiction. Workers were iconographically portrayed as strong men, tanned in battle or labor, with bulging underneath their clothes, muscular shoulders, clenched fists, and a forward-looking determined look. Their discursive representations were in the same register – they were described as fighters and heroes who have no rest and who, sacrificing their personal feelings, overcome all difficulties in the name of the new socialist society.

This emphasis on masculine power was, at first glance, a rehabilitation of the traditional type of masculinity, expressed in strength, self-sacrifice, asceticism, endurance, etc. “Masculinity” was manifested in all legitimate socialist discourses as well as in their visual analogues and yet it possessed severe specifics. In the first place, communist masculinity was deprived of the features of traditional “masculinity,” such as sexual power and non-ideologized

¹ 9 September 1944 was the date when the pro-communist Fatherland Front took over the power in Bulgaria.

physical power, which not only did not receive visual representations but were always exceptionally negatively conceptualized.

This paradox of communist masculinity was particularly evident in the ambiguous position that power sports and their representatives had in a socialist society.

In principle, the development of mass physical activity and sports was an essential part of the Communist party's program for the production of healthy, agile, and able-bodied individuals needed for the construction of a communist society. In addition, physical education was seen as a tool for building collective identity and communist moral qualities such as discipline, modesty, and willingness. As early as the first years after the establishment of the socialistic power in Bulgaria, the "Decision of the Central Committee of the Bulgarian Communist Party on the state of physical culture and sport and the obligations of the Party in this field" stated:

"Physical culture and sports play an important role in preparing the people for high-reproductive work and defense of the country. Physical education is an integral part of the general socialist upbringing of the working people, especially the youth (insofar as physical culture and sport develop a number of valuable human qualities such as perseverance, will to win, courage, calmness, skillfulness, working out collective habits, etc.). At the same time, physical culture is an important tool for uniting the broad working and rural masses around the Party, as well as around the Fatherland front, trade union and youth organizations, through which the workers in our country participate in the political, economic and cultural life in the struggle for building socialism." (Decision of the Central Committee of the Bulgarian Communist Party, 1949: 1)

Numerous journalistic and scientific articles explicated the need for the development of physical culture and sports in the same way. For example, in his report to the Central Sports Union, the future professor of physiology, long-time rector of Higher Institute of Physical Education and secretary of the Bulgarian Olympic Committee Dragomir Mateev said:

"Physical education does not just mean an activity that targets the body. Physical education is first and foremost the education of the central nervous system. Its tools are one of the most powerful tools of nurturing the spirit. Through them, social emotions such as the sense of duty, feeling of friendship and comradeship and friendly mutual assistance are developed and also the will develops and strengthens. Physical education influences the character as a whole, sharpening and eliminating its antisocial manifestations, and developing its valuable social features. These effects on the spirit and character of the youth are the real reasons because of which all modern pedagogical figures and reformers pay such great attention to physical education." (Mateev, 1944: 2)

Along with instrumentalization of the mass sport as an educational tool, an unspoken but important factor in stimulating its professional counterpart was the opportunity for Bulgarian communist state to draw political dividends from the athletes' achievements in the propaganda war against the capitalist world. Somewhat unexpectedly because of the ideological emphasis that it put on the collective factor in sport, its politics was primarily aimed at promoting and creating advanced schools in power sports.

As early as 1949, the Central Committee of the Bulgarian Communist Party enacted a "Decision to improve the state of wrestling as a national sport." It was followed by an extensive campaign in this direction. A new decision of the Central Committee from 1969 insisted on strengthening the position of the Bulgarian wrestling as a traditional Bulgarian sport, and the Order of the Ministry of Education from 17 March 1971 required "... to create conditions for the most widespread practice of wrestling by students in the classroom and extracurricular physical and sports activities in schools and higher education institutions" (School – Natural Environment of Wrestling, 1971: 1).

In the 60's the Bulgarian sports and classical wrestling already broadcasted its European, World and Olympic champions. At the 1956 Melbourne Summer Olympics, Nikola Stanchev became an Olympic Wrestling Champion. Enyo Valchev won gold medals at the 1962 World Wrestling Championships, at the Tokyo Summer Olympics in 1964 and at the European Wrestling Championships in 1968 and 1969. He also won silver medals at the 1959 and 1969 World Wrestling Championships and the 1968 Olympics in Mexico. In the 97 kg category, Boyan Radev became a two-time Olympic champion in 1964 and in 1968 and a world champion in 1966.

The end of the 60's marked the beginning of Bulgarian success in two other power sports – boxing and weight lifting. Bulgarian boxing for amateurs creates a strong school², and in 1969, Ivan Abadzhiev took over the weightlifting team, the achievements of which exceeded even those of the Bulgarian wrestlers. In the 1972 Olympics in Munich, Nurair Nurikian, Andon Nikolov, and Jordan Bykov became Olympic champions; in 1974 in Italy at the European Championships Andon Nikolov, Georgi Todorov, Nedelcho Kolev, Atanas Kirov took gold medals, and the same year at the World Cup in the Philippines Bulgaria was a world champion. In 1976 at the Montreal Olympics, Nedelcho Kolev set a world record after a broken tendon, and Norair Nurikian, Dancho Mitkov, and Blagoi Blagoev became medalists. At the Moscow Olympics in 1980, Assen Zlatev and Yanko Rusev won gold medals, Blagoi Blagoev and Nedelcho Kolev – silver. One of the biggest successes of the Bulgarian weightlifting team was the 1986 World Championships in Sofia during the time of Naum Shalamanov, Mitko Grublev, Sevdalin Marinov, Alexander Varbanov, Antonio Krastev and Asen Zlatev who took gold and silver medals in almost all categories (See Bogdanova, 1988).

At first glance, the successes of Bulgarian fighters, weightlifters and boxers, praised in Bulgaria as “iron men”, marked the triumph of the individual physical strength. But on the other hand, these achievements were primarily discussed as a collective. Even in absolutely individual sports, victories were considered not as individual over-the-top dueling or setting a personal record, but as a success of the team, the school, the people. Instead of agonistic, the socialist athlete cultivated an almost army collective spirit. “Collectivism, companionship in mutual assistance are organic features of our socialist sports school. There are also its advantages over the West European sports schools” wrote Stefan Radnev in a book on the education of Bulgarian youth (Radnev, 1956: 237). In turn after the Munich Olympics in 1972 in: “Address of the Bulgarian athletes participating in the XX Summer Olympic Games to all athletes in People's Republic of Bulgaria”, was said: “Because we are such a friendly sports family, what can only exist in one socialist country. We are flesh from the flesh of the Motherland, we are graduates of our glorious Komsomol³ – we are the children of the Bulgarian Communist Party, without which care we cannot imagine our successes” (Our Olympic successes – filial pay for the Party's care, 1972: 1). In this sense, the manifestations of individual strength were seen as part of the collective socialist corporeality and power.

Secondly, the achievements of the Bulgarian wrestlers, weightlifters, and boxers were conceived as an entirely normal result of the favorable environment of the socialist society. Indeed, with regard to the successes of Bulgarian wrestlers, the “folk tradition” of Pehlivan fights, which

² Olympic boxing champions were: Georgi Kostadinov in 1972 in Munich, Peter Lesov – in 1980 in Moscow, Ismail Mustafov – in 1988 in Seoul. In 1982 in Munich, Ismail Mustafov became the world champion in boxing for amateurs. Seraphim Todorov, who began his career in the 1980s with his three worlds and 3 European titles, is among the most successful Bulgarian athletes (Bulgarian boxing federation <http://www.bgboxing.org/about-bfb/history/>).

³ The Komsomol was popular name of the youth organization of the Communist Party. In Bulgaria its whole name is Dimitrovist Communist Youth Union.

had created native talents such as Nikola Petrov and Dan Kolov⁴ was sometimes mentioned in books or articles. Yet far more attention is paid to the Communist party's concern for this particular sport as well as for sports in general (Zhivkov, 1962; Lessingerov, 1970; Kriviralchev, 1970). In a speech to the Bulgarian Union for Physical Culture and Sports, the Bulgarian Head of State Todor Zhivkov stated directly: "The successes of our wrestlers, of our basketball players, as well as the achievements in some other sports, cause excitement and a feeling of patriotic pride among our people... These successes are the result of the efforts of numerous armies of gymnasts and athletes, of the efforts and work of a wide range of trained workers – physical executives, specialists, coaches, instructors and teachers who work with great love, enthusiasm, dedication and energy in the field of Bulgarian physical culture and sport. They are the result of tremendous political organizing and educational work of our Party, of the Bulgarian Union for Physical Culture and Sports, of Komsomol, of the Dimitrovist Pioneer Organization 'Septemvriiche'⁵, of our public school and of other public mass organizations" (Zhivkov, 1962: 56).

And one of the many sports articles on this topic provided the following explanation of the good performance of Bulgarian athletes at Munich Games: "Some tend to put the emphasis on the excellent training of our competitors, which could not but reflect their mental attitude. This is undoubtedly true, but it can hardly fully explain the change that has occurred in them. Others simply want to see the quantitative accumulations that have grown into a new quality – the routine that has been acquired over the years has been seamlessly passed on from generation to generation. But hardly the key is here... Others mention the long-term moral and volitional preparation of our Olympic athletes, led this time and more and more methodically and more effectively. But this is not the "big secret". It lies in the growing self-esteem of our people, in the ever-stronger belief in its own capabilities, the successes in building a developed socialist society, the continued mastery of science and technology, the increasing well-being of Bulgarians and the related gains in education and in general. All that has been achieved in recent years in Bulgaria has a particularly strong impact on the athletes' self-confidence. They are representatives of an increasingly daring youth, of young people for whom there are fewer borders, young people who can more and more" (Ekserov, 1972: 72-74). This social determinism turned "iron men" into interchangeable social constructs, seemingly devoid of their physical potential.

A third important aspect in the development of power sports is their use as a demonstration of the power of the system. In a symbolic sense, the "iron men of Bulgaria" with their vigorous, muscular figures served as a suggestive embodiment of the power of socialism, as a warning sign-message aimed at its enemies. However, it is important to mention here that the bodies of the fighter, the boxer, the weightlifter were, in a sense, "de-corporated" by the tactical oscillation between their appearances and their concealments. The "iron men" served the regime by demonstrating its power, but their over-public exposure seemed as a dangerous play with destructive for a socialist society tendencies. Therefore, after competing, the "iron men's" bodies disappeared to give way to the public, the representations of other models of bodily appearance.

From the following it seems that "iron men" fit into an allegorical scheme typical of Bulgarian socialism, presenting the body as a kind of neutral organism driven by a strong communist spirit. Achievements in sports were treated as one of the modes of communist heroism, as a kind of shock work in the field of sport. "We can say that this athlete who is good at work or

⁴ Nikola Petrov (1873-1925) is a Bulgarian wrestler, competing against many well-known fighters of his time. In 1898 he won the title of Champion of America in New York. Next year he becomes European Champion in Classical Wrestling in Vienna. In 1900 he won the world wrestling champion Paul Ponce and received the title "The Strongest Man of the 20th century". Dan Kolov (1892-1940) is a Bulgarian fighter. Even today, he is considered by many to be the greatest fighter of all time and a legend in the martial arts. Dan Kolov has over 1500 meetings as a professional fighter, of which he has lost only 72.

⁵ The children's communist organization in Bulgaria.

exercise is good at sports” – mentioned a book on the sportsmen’s education (Yanchev, 1967: 65). A socialist athlete was required to have the same qualities as any true communist worker – discipline and unconditional devotion to the Communist party, ideological rigidity, high morale, and strong will (Sotirov, 1972). Sportsmanship was regarded primarily as a physical projection of the ideological and moral-volitional characteristics of a communist personality. An important role in this dematerialization of the body played its presentation as an epiphenomenon of the archetype of the “heroic body”, originating from the ascetic, martyr’s figure of the partisan. This archetype was often reproduced in the stories of athletes who, despite their traumas, driven by their devotion to the Communist country and its people, are able to perform real sporting deeds. The Sport newspaper published an extensive article on this topic: “There are many cases when Bulgarian athletes overcome the disease, overcome the suffering from the trauma or the bleeding wound, compete to the point of exhaustion and win. On the field, these combatant athletes come out with the feeling that they are representative of a new world, of a new harmonious society, of a peaceful society free from oppression and exploitation” (Party Fighters, 1973: 2). And after the 1967 World Cup in Bucharest, where he won a silver medal, competing with a serious injury, Boyan Radev stated: “I represented them in this most unforgettable meeting of mine. I promised on their behalf. They had obliged me beforehand to represent myself with dignity, with honor as a Bulgarian patriot and communist at the Olympic Games in Mexico” (Stanchev, 1982: 70).

What has been described here leads to the conclusion of a specific duality in relation to the iron men, which brings to light some ambivalence aspects of socialist masculinity. On the one hand, the athletes’ strong muscular bodies returned to a traditional axiological paradigm that places in its center the masculine power, a victory achieved not by the spirit but by physics. The development of power sports dealt with the latent nationalism fed by the mythological archetypes of the hero, the haidut, the voivode⁶, and by the continuity with the legendary figure of Dan Kolov. In this perspective, Bulgarian “iron men” played the role of both one of the few legitimate nationalist identification signs and a symbolic vent for the accumulated social destructive energy. On the other hand, in the typical way of Bulgarian socialism, they were reduced to allegory, to one of the many modes of communist heroism. The development of power sports such as wrestling, weightlifting, and boxing, combined with the otherwise negative conceptualization of brute bodily strength, appeared as a skillful balance between open requirements and norms and the implicit needs of the system. It serves as a sublimation of the collective unconscious of socialism by channeling latent Bulgarian nationalism and patriarchal spirit within the dominant legitimate ideology. It was the contamination of traditional pre-socialist ideals about the man with the models of socialism.

2. The man-centaur

After the fall of socialist rule in 1989, this stratum of diligently-grown athletes remained out of work and beyond the control of state structures. Accustomed only to handle the potential of their bodies, unlimited in the forms of legitimate violence, “iron men” provided a significant resource to the criminal sector, engaging directly with it through trafficking in girls, thefts, robberies, racketeering, etc. or as combat troops and guarding emerging economic groups. The term “wrestler”⁷ is deprived of the connotations of discipline, compliance with rules, and

⁶ The haiduities are members of the armed local people’s resistance to the Ottoman rule from the 15th to the 19th century. The etymology of the term is Hungarian, denoting border guards. The Ottomans refer to this term as armed “robbers” fighting against their rule. A significant change in the thinking of the haidut in Bulgaria was introduced by Georgi Sava Rakovski, who created the idea of a haidut as a people’s protector. Voivode is the leader of the haidutes’ bands.

⁷ In Bulgarian, the terms wrestler and bouncer are expressed in the same word.

sports honor inherited from sports terminology and began to refer to unlimited carriers of power. In addition, while most of their socialist predecessors had occupied the training halls most of the time, post-totalitarian “wrestlers” appeared in the public space, instilling natural terror in the average Bulgarian.

In the period of disintegration of the state structures and delegitimation of the police and the court, they, in a sense, exposed the state monopoly on violence. At the beginning of the 1990s, former wrestling athletes as Iliya Pavlov, Vasil Iliev, Georgi Iliev, Dimitar Dimitrov-Monkey, Krasimir Marinov-Margina, Mladen Mihalev-Majo, Dimitar Jamov became the leaders of criminal gangs involved in smuggling, racketeering, and cars’ theft. They entered into cooperation or competition with other criminal groups, also formed mostly by competitors in other sports such as Eastern martial arts, rowing, canoeing, etc. Gradually, power groups legalized their businesses, creating robust security and insurance companies, and later they started running large trading companies, casinos, hotel complexes, privatized enterprises, etc. Not only did these former athletes gave birth to some of the most powerful economic groups, but they also set the dominant, albeit ambivalent, model of masculine behavior and body in the early to mid- ‘90s.

The “wrestler” with black clothes and sunglasses – in his official version (borrowed from the well-known representations of mafia clans) – or with a bat, unkempt sweat pants, shorts, and a vest, became the dominant male figure from the early and mid-1990s. And if the name “wrestler,” which appeared in 1990-1991, was related directly to the former athletes’ sporting past and referred in particular to the specifics of their activity, then the later – “mud”⁸ – contained the far more ambivalent attitude of hatred and admiration, fear and desire, repulsion and attraction. The “mud” was, in a sense, a centaur, a human-animal. This very name implied mud’s bodily formlessness, primacy, brutality. It suggested the notion of an unspiritual, unconscious body; of a body left to the power of its impulses and drives; of a transgressive body imposed in space. The unnaturally developed muscle mass, combined with otherwise sagging bellies, lack of neck and low forehead; the deliberate abandonment of care for clothing manifested in sweatshirts, tank tops, shorts, etc., demonstrating disregard for social norms and a sense of omnipotence; the compulsory bat symbolizing brute force; the “lurking” posture in constant readiness for battle (Kyosev, 2003: 302); the street fights and organized beatings as the only means of solving problems and accessing what is desired – this whole constellation of zoomorphic characteristics and unruly behavior seemed to carry the “mud” out of the normalized socio-cultural space into the natural world. In fact, even when, in the later years of Bulgarian transition, the appearance of many of the members of this contingent changed dramatically, and they became elegant, good-looking businessmen, the name “mud” remained, referring to this primordial existence. The nicknames of a number of leaders and members of the force groups – Monkey, Bear, Lizard, Dog, Mouse, Ant, etc. were also alluding to it.

But the “chthonic being” of the “mud” in a peculiar way not only lowered but also elevated them over the “human” social world. Undoubtedly, their appearance and actions evoked fear and horror, to some extent overcome by parodying them in a series of jokes, skits, and cartoons, presenting “muds” – according to the smart definition of Alexander Kosev – in the role of “something means between sinister tricksters and dumb trolls” (Kyosev, 2003: 302).

On the other hand, some of the “mud’s gangs” emerged as a reaction to unorganized Roma crime since the early 1990s. They were conceived as a kind of counterpoint to decaying state structures, to inactive police and the judiciary; counterpoint, fueled by the archetypes of the Bulgarian folklore tradition, which is not particularly involved in the notions of legality. In this respect, the image of the “mud” was also loaded with positive connotations – despite the violence, beatings, and racketeering, muds in the public consciousness were also somewhat heroic figures,

⁸ The Bulgarian term is *mutra* which means ugly, shapeless face.

fascinating with their power and masculinity, with the boldness to stand against the law and social norms, with the potential to achieve what is desired at all costs and with an unrestrained life in the risks and pleasures leading most of them to the inevitable fatal end. They were perceived as a kind of “goat omission”, as doomed, sacrificial figures who had ventured to live according to the principle of pleasure in the normalized by the laws of reality social world. That is why the brutal mud’s bodies were, in a sense, objects of envy and admiration; they also turned out to be attractive erotic objects.

An emblematic couple of the Bulgarian transition were the untidy, lanky man in a tracksuit and a tank top – the “mud” and the provocative, well-dressed, sexy beauty – a model or pop-folk singer, named “mudress.” Of course, these types of liaisons were largely due to the access to money and power of the Bulgarian muds. Mudress itself, in this sense, was a symbolic expression of the power and masculinity of the mud, just as his manliness was literally represented in the heaps of muscles, shapeless body mass, and force gestures (Dichev, 1998). Yet years after the sunset of the power bosses in the late 1990s, their former lovers speak of them with admiration, just as many of them are still present in the public consciousness as protectors, benefactors, bohemians, men of honor. Mud won the most beautiful and sexy girls not just with money, gifts and trips to luxury resorts, he won with the erotica of risk, of primacy, of undisguised masculinity. The Bulgarian transition went back to the pre-socialist model of the binary male-female world, to the traditional notions of the Balkan, powerful, aggressive, potent male. But the mud’s body not only entered into the masculine schemes – it referred to the mythological visions of the power and hyperbolized sexual potency of human animals. In this sense, the “muds” gave birth to aesthetics in which the primal and the ugly awaken not only disgust and horror but also attraction. And in this sense, they constituted a specific model of masculinity.

This context provides one of the guidelines for interpreting the case of perhaps the most influential man in Bulgaria in the last two decades – the current Prime Minister Boyko Borisov, who, in a sense, is a kind of distilled epiphenomenon of the mud’s archetype. During the socialist regime, Borisov graduated from the Higher School of the Ministry of the Interior with a degree in Fire Protection. He trained taekwondo and karate, becoming a karate trainer at the MoI. After the collapse of the regime in 1989, Borisov turned to the security business. In 1991 he founded the company “Ipon-1” Ltd, which was one of the largest security companies in the country and provided security for people like Todor Zhivkov, the future Prime Minister of Bulgaria – Simeon Saxe-Coburg-Gotha and the President of the International Olympic Committee Juan Antonio Samaranch. In the following years, Borisov founded other companies, in some of which he was a partner with persons from the power groups such as Rumen Nikolov-Pasha, Mladen Mihalev-Majo, Alexei Petrov-Tractor. A number of investigative journalists, including Western journalists, presented him as part of the criminal circles in Bulgaria, as one of the leaders of one of the most powerful criminal groups - SIK and as a business partner of well-known Bulgarian gangsters. In the works of the later killed writer Georgi Stoev, who also had participated in the force squads, Borisov is described as a “mud”.

His political career began in 2001 during the government of Simeon Saxe-Coburg-Gotha when he was appointed Secretary-General of the Ministry of the Interior. In 2005 he emerged as an independent candidate for mayor of Sofia and won with a large majority. In 2006 he founded the Citizens for European Development of Bulgaria (GERB) party, which in 2009 won the parliamentary elections and, with small breaks, has ruled Bulgaria so far. Boyko Borisov is, for the third time, the Prime Minister of Bulgaria. Already at the beginning of his political career, the former security guard ranked first in all possible popularity ratings, earning himself the image of being the only uncorrupted fighter against criminality⁹, of people’s protector and also of a sex-

⁹ In this regard, while is the Secretary-General of the Ministry of the Interior Boyko Borisov’s explained the crime by saying in relation to the court: “We catch them, they release them!”

symbol, as evidenced by his repeated selection of “Man of the Year” by various women’s magazines.

In such a context, the case of Borisov’s football career is curious. He was not content to be President of a team, as many of the criminal bosses of the 90s did, such as Mladen Mihalev, Vasil Iliev, and Georgi Iliev, Grisha Ganchev, etc. During his first term, Boyko Borisov was registered as a football player of the Vitosha Bistritsa team, known as the Bistritsa Tigers. The team then competed in the third level of Bulgarian football. He participated in many matches in which he received the support of a number of ministers from his government (Borisov is most pleased 2012). Statistics show that in 2011 when 52-year-old Boyko Borisov was on the pitch, Vitosha Bistritsa had no loss. Not only that – after a friendly match, Borisov said earnestly: “Gonzo, let him admit, brought three or four Levski players and with our Tigers from Bistritsa won them 18:12. He scored four goals, and I scored eight”. For comparison: Levski is the most famous Bulgarian team, and Georgi Ivanov-Gonzo is one of the most successful Bulgarian footballers from the recent past, who has 162 goals in official matches for the teams in which he played (Angelov, 2011). Because of his sports career, Borisov was getting involved in a lot of scandals – his team used the government plane, and he ignored the rules of the Bulgarian football union, entering the game without first being included in the match lineup. Perhaps his football achievements reached a comic extreme when he was nominated for Bulgarian Football Player of the Year at the end of 2011. In the provisional standings, Borisov was in the first place, ahead of the Manchester United goalkeeper Dimitar Berbatov, who, however, expressed his desire to be removed from the standings. As opposed to him, Borisov said in an interview: “Only for “Footballer of the Year” I will not show modesty, and therefore I would not return the prize. I cannot recognize myself as a weak player” (The prime minister: I’ll get the award 2011). In the end, Borisov refused the award, suggesting that it should be awarded to Bulgarian best young footballer. On the verge of conformism and irony, the poll, however, was the latest proof that despite the many scandals surrounding Borisov and despite his criminal past, at least during his first and second term as prime minister, his image was not only not seriously damaged, but also constructed precisely by his manful physical appearance, biography, and his authoritarian behavior. This particular constellation of physical and behavioral characteristics makes him the embodiment of the ideal, purged of negatives, the vision of the “positive mud.”

From a certain point of view, the appearance and imposition of the super-masculine monstrous bodies on the “muds” and the excess power and eroticism carried by them are one of the angles of the collapse of the socialist archetypes of ideal masculinity and their replacement with new ones in the early and mid-1990s. They appear to be a symptom of the too long, empty space of phallic masculinity during the socialist period and the implicit need for it. And yet the long-lasting fascination by Boyko Borisov – a figure approaching too close to the mud’s patterns – as well as the sustained romantic talk by journalists, lovers, and followers of other ringleaders of the 90’s still exists¹⁰. It seems to indicate the steady presence in the first decades of the 21st century in Bulgaria of a somewhat hidden, somewhat shameful archaic ideal for the male body and behavior associated with the brute male power and force, that does not recognize boundaries, rules, and norms.

¹⁰ See Simov, A. (2011). A ballad for Ganetsa; Darina Pavlova: Ilia Pavlov is the man of my life (2015); The spokesman for Multigroup spoke about Bozhkov and Iliya Pavlov (2020); Pavlova, B. (2017). Gangster, singer, party man: Ivo Karamansky’s legacy.

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Counseling Work in Families of Children with Special Needs

Nikolaos Georgoulas

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy*

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Abstract

The purpose of this article is the counseling of parents of children with special educational needs. For the welfare of children with special needs, we need to understand the nature and manner in which disability is presented in the areas of cognition, self-service and social integration, as well as emotional and behavior problems. In order to understand the needs of a disadvantaged child, the consultant must always bear in mind that a child's disability does not diminish his needs, but instead makes the process of meeting these needs more complicated. In counseling and education of parents, according to the principles of the Behavior Theory, the active assistance to parents on learning how to teach their child new skills and how to handle the problematic behavior is emphasized.

Keywords: Counseling of parents, counseling of children with special needs, counseling work in families.

1. Introduction

Although family has always been the main source of care for members, who may be disadvantaged, experts recently recognized the important role parents and family play in the upbringing of children who deviate from the normal (Callias, 1989).

Initially the intervention in these children was admission to a clinic or hospital. Although this is still necessary in some cases, in most of the cases and for a variety of factors, it is preferable for the consultant to work with the child's family at home and with its teachers at school. This is because, most of these difficulties occur when the child is at home or at school (rather than the hospital), and so it makes sense to focus on intervention at these areas. On the other hand, while the therapist can see the child only for a few hours during the week, parents and teachers spend more hours with it. They could, therefore, be guided to develop ways that will help the child, and so the intervention may have better results (Rutter, 1975).

The change, therefore, of the tendency to involve parents and other significant for the child persons in the counseling process is largely due to the change of attitudes of society towards children with special needs. Today, there is a tendency for assistance within the community - for ideological and economic reasons - while the parents bestir themselves exerting considerable pressure to meet the needs of their children (Callias, 1989). Typical was the reaction of parents in New York who had children with cerebral palsy. They first rallied to organize a local, national and

eventually international organization that would be interested in these children, gathering money for treatment and research centers. They even asked for the amendment of legislation and creation of a new one, which will provide financial resources for research, education by professionals and the possibility of therapeutic approach. In general, we could say that parents of deviant children are well aware of the medical, psychological and educational problems that their children might have (Cruickshank & Johnson, 1958).

On the other hand, there was a change in the attitude of specialists towards parents of children with special needs. In the past, for example, parents were thought to be largely responsible for the autistic behavior of a child. Only when it was recognized that autism is a general developmental disorder, were parents treated like people who need help to understand and raise a complicated child (Callias, 1989).

What is highlighted today is the need for education of children with special needs and assistance to minimize behavioral problems or any other problems they might face, so that they can live as satisfactorily as possible (Callias, 1989).

2. The needs of deviant children

For the welfare of children with special needs and to provide counseling to parents and others who care for them, we need to understand the nature and manner of onset of their disability in the areas of cognition, self-service and social integration as well as of emotional and behavior problems. A thorough and careful assessment of skills and difficulties of each child is necessary as a first step in meeting the needs and counseling with parents (Callias, 1989).

The consultant in order to understand the needs of an underprivileged child must always bear in mind that a child's disability does not diminish his needs, but on the contrary makes the process of meeting these needs more complex. The child who deviates from normal, does not only have physical needs e.g. housing, clothing, food, but also needs affection, emotional warmth, security, praise, recognition, assessment, accountability and autonomy, needs that every child has. The child needs verbal and physical communication with its parents and the wider social environment, the need for success and recognition of its value and need for security and peace of mind (Kroustalakis, 1998).

The evaluation of the needs of the child requires a detailed medical history of its progress. Essential is also the evaluation of (a) its cognitive and linguistic capacity, (b) its ability to play, (c) the degree of self service, (d) the functionality in the social and emotional domain, and (e) the emotional and behavior problems it is facing. The child's physical health, sensory functions and any medical problems should also be taken into account. The assessment of intelligence is also useful, as it provides quickly important and quite reliable information about the child. An overview of all these factors provides the basis for planning the best solution to the needs of the child (Callias, 1989).

We should of course always bear in mind that the physiological and psychological development of the child is largely determined by factors such as the emotional maturity of parents, the quality of their marriage, their level of education and particularly their upbringing and spiritual level, impaired parenting-pedagogic function etc. All these factors and many others can reverse or prevent the process of curing the child (Kroustalakis, 1998).

In general, speaking about the needs of a special child, we could say that they are probably more than the ones of a normal child and require very delicate handling. Everything in the environment should be adapted to the requirements that their specific needs dictate. Besides based on this idea is the modern tendency to place children with special needs in school

environment similar to that of non-disabled children, which will also take into account their special characteristics and particular needs.

3. The needs of parents with underprivileged children

The needs and problems of parents and all the family are determined by a variety of factors. In particular, the social and economic situation of the family, the personality of the parents and the relationship between them, the child's special characteristics and even the malfunction that distinguishes it, the expectations the parents have from their child and their ability to adapt these expectations in a realistic way in life, the way of life and their general philosophy, will largely determine the needs of their family and seeking help for solving problems that they might be facing (Kroustalakis, 1998).

3.1 *Emotional reactions of parents*

The emotions that parents can experience under the pressure of the needs and problems are so powerful, confusing and contradictory, that can diminish their mental health and the balanced family interaction in general as well. The intensity and extent of their feelings will be determined by their personality by the child's condition, the attitude of the social environment towards the child and the family and the family's dynamic in general (Kroustalakis, 1998).

Stress is often extremely intense, and may stem from serious health and behavior problems of the child, such as sleep disorders and problematic behavior in public places, but also from severe or multiple stressful events in the family, such as poor health difficulties in marital relationships, financial difficulties and concern about the impact on other children (Callias, 1989).

Parents' stress and emotions are not only about the child. They may be associated with the impression that they have for themselves, with their family, with the attitude of society, even with the type of assistance that is provided or not provided to them. The best approach to discover their feelings and help them to cope with them seems to be careful monitoring and investigation of what parents say about what they feel (Callias, 1989).

There are different opinions on the type and duration of emotions that parents with children with special need experience. Mourning, grief, anger and shock overflow them since they were not able to have the child they wanted (Callias, 1989). Frustration and despair are a result from the limitations imposed by any disability of the child. All parents have high expectations about their children, even before they are born. With the awareness of the situation, the feeling of frustration and despair is inevitable (Cruickshank & Johnson, 1958).

Fear arises from ignorance of the child's illness, but also by the effect it can have on the entire family. Fear may arise from uncertainty about the future or the negative emotions they have for their child, or even the relationship that develops between them and the child. They fear that they might lose their child, either because the child may not survive, or because they cannot decide to entrust the care of their children to others (Callias, 1989).

Grief and mourning follow the initial shock that parents experience with the announcement of the state of their child from the specialists. There are different views on this grief and mourning. Some researchers argue that parents recover completely from the grief and pain that the arrival of an underprivileged child initially caused them. Others believe that parents experience a "chronic sadness". In recent studies, however, surveys found that most parents are experiencing "ups and downs" and feelings of sadness coincide with the age their children could have completed important stages of their development and be independent, if they were not disadvantaged (Callias, 1989).

Feelings of sadness, grief and anger are also reinforced by the doubt's parents have for their reproductive capacity, but also by their ability to raise one disadvantaged child. They are overwhelmed by guilt, either because they feel responsible for the situation of their child, or because they reject it in their frustration (Kroustalakis, 1998; Callias, 1989). Many mothers, especially, feel guilty, wondering whether they did not take care of themselves and the fetus during pregnancy (Cruickshank & Johnson, 1958). These feelings are very likely to lead to social isolation. Thus, in the initial phase the retreat and isolation protects them superficially from general pressure of the silent aggression they are experiencing (Kroustalakis, 1998).

In other cases, parents have a complete denial of the dysfunction or disability of the child, i.e. they deny the sad reality. Frequent is the behavior of parents to refuse to accept the presence of a child with special needs in the family. This behavior occurs more frequently in certain groups of disabled children. For example, parents of epileptic or mentally disabled children are less willing to admit the presence of such a child at home (Cruickshank & Johnson, 1958).

Others, finally, shift to an idealization of the wound. In this way they try to rationally explain the situation, to stifle any voices that torment them, inventing thus ways to escape from their personal deadlock. This mechanism is mainly used by people with particular spiritual, religious and metaphysical quests (Kroustalakis, 1998).

These early emotional pressure and reactions of the parents should not necessarily be considered pathological, but part of the process of adapting to traumatic change. Parents of underprivileged children have to adapt to new situations with different expectations from the child and themselves. In this situation a model is proposed, which deals with the process of adjustment, and includes the following steps. The first is "the stage of shock" felt by parents when they learn about the disability and is manifested by emotional disarray, disbelief and confusion, and can last from a few minutes to several days. The primary need at this stage is compassion and support. The second stage is "the process of reaction," where parents express sorrow, grief and despair as they begin to reorganize through discussion. They need to talk to someone who will listen with sympathy and give them honest information (e.g. about the causes of the disability). The third stage, "stage of adaptation" is a realistic assessment of the situation and parents want to know what they can do. They need accurate and reliable information about the medical and educational treatment of the child as well as about the future. In the fourth stage, "the stage of orientation", parents begin to seek help and information and to plan the future. They need guidance and systematic assistance with the provision of treatment and appropriate services. Some parents may oscillate between these stages or not to go through them at all, while the majority of them finally accept and love their child (Callias, 1989).

4. Counseling and training of parents

Historically counseling of parents, whose aim is to help parents deal with the child, comes from two main theoretical orientations: Reflective Counseling and the counseling governed by the principles of the Behavior Theory (Behavioral Counseling and Callias, 1989).

In reflecting or non-directed counseling, parents are encouraged to express and explore their own feelings towards the child, and also to realize and to accept their own feelings and needs. This approach is based on the belief that this will help parents to treat better their child (Callias, 1989; Kroustalakis, 1998).

In counseling according to behavioral theories, the active assistance for parents to learn how to teach their child new skills and how to manage the problematic behavior (Callias, 1989). So, parents are expected to have a proactive, consultative, psycho-pedagogical and therapeutic role within the family.

Sometimes parents – educators are trained to play another role, that of assistant psychologist-therapist. They are sensitized by specialists in the “clinical” observation of the behavior of the child. They learn to identify and distinguish the various kinds of emotional problems and peculiar manifestations of child behavior, such as aggression, self-injury tendencies, depressive tendencies, stereotypical behaviors, phobias, etc. They even learn to evaluate all these behaviors always in their space and time context, and with the guidance of experts to apply known methods and techniques of behavior therapy (Kroustalakis, 1998).

In particular, there are some parenting programs related to the care of children with physical or mental disabilities. The usefulness is that they can construct and establish behavior necessary for handling the child. In this case, the parent and/or child is taught to be responsible for performing daily activities through a management program. When this type of parental education has been completed successfully, it can reduce the dependence of the family on the health system, improve child’s health and developmental results and also reduce the dependency of the child on others (Marcus & Schopler, 1989).

A second dimension of parents’ training involves developing procedures that act directly on the biological cause of disability and modify some aspects of the dysfunction – thus reducing disability. When work involves the identification of relevant behavioristic interactions and design of a procedure that corrects or improves a malfunction, remedial approach is used.

Today, many therapists have focused their efforts on the education of parents. The promotion of general parenting techniques is necessary because of the time children spend with their parents and the influence parents have on them.

It is important that the various programs and therapeutic techniques implemented by parents, either with the counselor or by themselves, to be respective of their capacities so as not to not feel overwhelmed. Various techniques will be applied during the daily program of the family, marking the onset of the target behavior of children, while parents are often given the opportunity to consult various manuals that provide useful information and may any time consult (Callias, 1989). Basic rule for every movement of parents is to not fail to encourage the child’s efforts and the specific objectives of the consulting process that wins (Rutter, 1975). In order to be complete, however, a counseling program should include other entities apart from psychologists, such as doctors, social workers, teachers, school administrators and others.

Many times, it is extremely helpful to involve parents in groups, made up of parents of children with special needs. The group schemes enable parents to share their experiences with other parents who face the same problem. These groups develop mutual understanding and a kind of support that may not be covered by another source (Cruickshank, 1958).

5. Counseling of children with special needs

The purpose of counseling of children with special needs is to help them achieve personal and social adjustment through better understanding and use of their abilities. Among the objectives are realistic understanding of themselves, establishing goals that are in harmony with their abilities and disabilities and realistic plans for achieving these goals. The realization of the above assumes that the individual will gain opportunities and experiences that will help them design and choose their actions according to their level of ability. In this way they will mature and improve the techniques related to these goals and help smooth the integration (Cruickshank & Johnson, 1958).

Counseling must pay attention to provide appropriate assistance to enable the individual to develop a healthy personality, which will enable it to make the necessary adjustments

required by the environment (always regarding their capabilities). This is especially true for disabled children.

The person or persons responsible for the guidance of disabled children and young people must provide them with the necessary information relating to professional, social and general environmental requirements. They need to plan activities and experiences that will give the children with special needs with the necessary background to make effective and smart choices. These children, through many and varied experience, can learn to intelligently evaluate situations and to choose their own approach and their own objectives (Cruickshank & Johnson, 1958).

The physically and mentally special children undergo greater or lesser constraints on the range of choices, depending of course on the extent or severity of their disability. For this reason it is necessary for both parents and children to be aware of these restrictions. The fact that the restrictions that are imposed on handicapped children are much greater than normal makes the need for counseling, understanding and guidance greater than ever.

It is obvious that disabled people face a far greater number of failures and difficulties in their desire for security and independence. If their attempts for autonomy and their struggle to achieve the necessary security are hampered, then they might want to abandon this struggle and remain in this way dependent on their parents or society. The advice here will encourage them and at the same time strengthen their efforts for autonomy.

Counseling nevertheless is considered important for the education program for children with special needs. The recruitment of competent staff (school psychologists, social workers and counseling psychologists) is nowadays a necessity for schools. Given the existence of competent staff granted, two essential elements that relate to a proper counseling should be applied to the education of children with special needs (Cruickshank & Johnson, 1958):

- Counseling personnel should have a complete knowledge of children with special needs, knowing well their nature and needs. This of course requires a good estimation of their capacities and limitations. Experts should be able to see the child in relation to its disability, but also to reach it in the same way they would approach a normal child.
- Counseling staff should understand the nature of the curriculum designed for these children and should also understand the outlets for work that can be offered.

6. Conclusions

In conclusion, it is worth mentioning that the primary goal of any type of intervention is to try to anticipate the onset of a problematic situation, rather than to amend – cure it when it appears.

Finally, it is understood that parents are human and cannot by their nature know everything. They, therefore, can turn to specialists for help and to solve specific questions and concerns they have, regarding the education of their children, before a difficulty appears to them or their child. It is difficult enough to educate a child, especially when this child is with special needs. These needs and the personality of the child are inextricably linked with those of the parents and the family structure in general. Most cases are not about a “divergent child” but about “divergent families”! Parents, therefore, in many cases contribute to the appearance of certain disorders of the child, but it is also the most important factor can be proactive, supportive and therapeutic for the treatment of these disorders and the support of mental health of a child.

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The Concept of Self in Eastern and Western Philosophy

Petar Radoev Dimkov

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences*

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Abstract

The problem of the self currently remains unsolved. In the literature, there are many correlated concepts, such as: self-consciousness, consciousness, self, personal identity and other. Eastern and Western concepts of the self are diametrically opposite. Sigmund Freud, for example, introduced the structural model of the psychic apparatus, part of which is the ego, which, however, does not completely cover the concept of self. David Hume, from a philosophical perspective, conceived the self as an illusion – only contents of consciousness are present, which are not constant, but changeable; for Hume, the only thing that exists is the theater of consciousness. Georg Hegel argued that when the self thinks about itself, it has to include itself in this thought, but this represents a paradox. Immanuel Kant viewed the self as a thing-in-itself or a *noumenon*. Eastern philosophy unequivocally argues that the self is an illusory fiction and that it does not exist in reality. It is evident that there exists a pluralism with respect to the existence of the self, as well as that some Western authors have similar views to the Eastern concept of the self (e. g. Hume). In the current article, the most notable concepts of the self in the Eastern and the Western philosophy will be discussed and a conceptual-linguistic analysis of the notion of self and its correlated notions will be performed. Subsequently, it will be shown how a linguistic confusion influences the search for the material substrate of the self in the fields of neuroscience and neuropsychology.

Keywords: self, Eastern philosophy, Western philosophy, nirvana, mystical experience, neuroscience.

1. Introduction

The notions “consciousness”, “self-consciousness”, “personal identity” (personality) and “self” overlap to a particular extent, but there exist specific differences. The views in Western and Eastern philosophy are diametrically opposite. In the West, there exists a multitude of definitions of the “self”, whereas in the East the predominant view is that the self is rather an illusion.

Taking this is in consideration, the issue of the status of the human self requires a new linguistic-philosophical analysis in the light of both contemporary science and philosophy. Today, in neurosciences and neuropsychology the material substrate of the self is sought in the face of the brain. Nonetheless, the use of unclear notions is a linguistic confusion that undermines this process.

On the one hand, in Western philosophy many philosophers and psychologists have advanced conceptions of the self, such as René Descartes, John Locke, David Hume, Immanuel Kant, Johann Fichte, Georg Hegel, Sigmund Freud, Carl Jung, Alfred Adler, William James, Karen Horney, Erich Fromm, Burrhus Skinner and other (Bachvarov, Draganov & Stoev, 1978; Mosig, 2006; Zhu & Han, 2008). In a closer temporal perspective, Daniel Dennett conceived of the self as a homunculus, Patricia Churchland in the light of eliminative materialism denies the existence of the self, whereas Charles Taylor, Marya Chechtmann and Hilde Nelson introduced the narrative theory of self and personal identity (see Sturm, 2007; Renz, 2017; Berčić, 2017; Dimkov, 2019a). On the other hand, in Eastern philosophy, the most well-known conceptions of the self are represented by the views of Confucianism, Taoism, Buddhism and Hinduism (Ho, 1995; Mosig, 2006).

- In both contemporary psychology and philosophy, the factual existence of the human self remains unproved to date.
- Western philosophy acknowledges the existence of a human self (with some exceptions).
- Eastern philosophy firmly denies the existence of a human self (with some exceptions).
- Contemporary neuroscientific and neuropsychological research attempts to locate and identify the human self in the brain.
- The lack of clear philosophical and linguistic conception of the research for the material substrate of the self in the brain.

2. Etymologico-philosophical analysis of the notion of “self” in Western philosophy

The notion of “self” has a derivative connotation from, perhaps, the most famous thought of the French scientist and philosopher René Descartes (XVII century) – “Cogito, ergo sum” – which introduced the dualism of soul (mind) and body (Dekart, 1978). Descartes identifies consciousness with thinking (Ivanov, 1985: 16). The laic notion of “soul” is considered identical with the philosophical notion of “self”. In fact, this connotation comes from the Judeo-Christian religion (Mosig, 2006: 39; Zhu & Han, 2008: 1800). In former epochs of human history, the soul was associated with the so-called animism (Ivanov, 1985: 15). The scientific notion of “soul” is defined as “immediate experience” or “the constitutive part of the self, remaining after the exclusion of the body (Krechmer, 1996: 5-6; translation P.R.D.). The self or the soul, in turn, is the “act of experience”, contrasted with the “content of experience” (world or matter) (Krechmer, 1996: 7; see Deikman, 1982).

Baruch Spinoza conceived of thinking as self-consciousness of nature (Ivanov, 1985: 17). Gottfried Leibniz used the notion of “apperception” as a connotation of “self-consciousness” (Ivanov, 1985: 16-17). David Hume thought of the mind as a theatrical stage, composed of a flow of continuous, but inconstant perceptions, which vary all the time. According to Hume, “identity” is solely a quality, which we attribute to an object, including the self, but due to the inconstancy of our perception, the self is a fiction (Hume, 1738/2003: 179-188; see Giles, 1993). Immanuel Kant in the XVIII century adopted the view of the soul as a “transcendental ego” or a “synthetic unity of consciousness” (Kant, 1781/1967). For Kant, the self, as such, is a *noumenon* (a Ding-an-sich) and not a phenomenon. Georg Hegel viewed consciousness as spirit (Ivanov, 1985: 17). He asserted that when the self thinks about itself, it has to include itself in the thought, which, according to him, represents a paradox (Hegel, 1832/2010: 691).

The notion of “transcendental ego” has been elaborated further in the works of Edmund Husserl (Gradinarov, 1996). Martin Heidegger, a student of Husserl, introduced the term “Dasein” to annotate the self and the term “care” to define the “ontological a priori structure of man” (Needleman, 1963: 17, 22).

Later, in the 20th century, the father of psychoanalysis, the Austrian neuroanatomist and neurologist Sigmund Freud introduced his famous structural model of the psychic apparatus – id, ego and superego, in which the ego or the self takes the middle position and thus becomes a symbol of personal identity (Freud, 1923/1961). The word “ego” comes from Latin and corresponds to the pronoun “I”. Exactly after the introduction of Freud’s model, at least in post-socialist Bulgaria, the notion of “self” is written with a capital letter.

Arthur Deikman speaks of a transcendental element, the so-called “observing self” in contrast to the “objective self”, which can be cognized, but not seen, nor localized (Deikman, 1982: 95). According to Deikman, the awareness or the “observing self” is primal, whereas its contents or intentionality are secondary.

Of big importance is the difference of the following notions to be elucidated: “consciousness”, “self-consciousness”, “self” and “personal identity”. On the one hand, the notions of “consciousness”, “soul” and “self” can be identified as identical. On the other hand, self-consciousness emerges when the attention of the self is directed towards itself. Furthermore, the attention of the self towards experiential objects should be identified with the self as such – the self is both the observing subject, which, however, has its own personal history. As far as it concerns the notion of “personal identity” – it represents the sum total of experiences and their derivatives (thoughts, values, et cetera), which are related to the self and are positioned in an interpretative system, which is constantly enriched by each new experience.

A detailed exposition of the different views on the notion of “self” in Western philosophy can be found in the following table.

Table 1. Basic conceptions of the self in Western philosophy (adapted from: Bachvarov, Draganov & Stoev, 1978: 16-17; Sturm, 2007; Dimkov, 2015, 2019a)

Author/Philosophical School	Conception of the self
René Descartes (Rationalism)	The “self” represents something, which belongs to the thinking substance as an intuitive beginning of rational cognition, emphasizing its independence.
Solipsism	Solipsism represents the viewpoint of the isolated individual and contemplation (idealistic view).
Fichte, German classical philosophy	The “self” is a substance, the absolute creative beginning, which implies not only itself, but also everything that exists as is “not-self”.
Hegel/German classical philosophy	The social essence of the human self-positioned as an estranged force, standing above concrete individuals, thus representing a world reason [absolute spirit].
Henri Bergson/Irrationalism	This view represents the self-confidence of the individual in the bourgeois society, which encounters the negation of the self.
Freud/Psychoanalysis and Metapsychology	Freud conceived of the self as a submersion of the ego in the id (the kingdom of the blind instincts) and a distorted perception of the individual of his societal essence as a result of the control exerted on it by the enraged “super-ego”.
Dialectical materialism	The real battle of man for an accreditation is conceived as a creator of societal relations and the societal norms of life. The biggest and freest expression in each individual as an active subject of his human self becomes possible in the conditions of the all-

	encompassing (total) development of the personality.
Patricia Churchland/Eliminative Materialism	The self is thought as a <i>sensus communis</i> or a product of folk psychology and, as such, it does not exist in reality.
Daniel Dennett/Cognitive Science	The self is conceived as a homunculus or “a little man” that controls the performance on the theater of consciousness.
Marya Schechtman & Hilde Nelson/Narrative theories for the constitution of self	The self is constructed through an incessant process of interpretation of the whole experiential richness of the individual, which is arranged in a chronological way. Some parts of this experiential richness can be more constitutive for the self in comparison to others.
Social Constructivism	A reductionist view, according to which the self is constructed on the basis of the social interactions among people.
Alain Morin/Inner Speech	The phenomenon of “inner speech” is conceived as constitutive for the self-due to the fact that it represents a delimiter of the inner and the outer world of man.

3. The concept of self in Eastern philosophy

In Eastern philosophy, the most well-known conceptions of the self are represented by the views of Confucianism, Taoism, Buddhism and Hinduism (Ho, 1995; Mosig, 2006).

Confucianism. The concept of self, according to Confucianism, is related to the social aspect of human existence. The self is conceived as a “relational self” – “one which is intensely aware of the social presence of other human beings” (Ho, 1995: 117). In this way, the individual self is dependent on all other selves. The self is thus an obedient self, which follows the appeals of social requirements, rather than its own needs and desires. The ideal self, according to this doctrine, can be achieved through a harmonization of one’s everyday communication with other individuals in society at large (Ho, 1995: 118).

Taoism. Taoism accentuates the falsehood of language, way before the philosophy of linguistic analysis and the deconstruction of Jacques Derrida. The so-called “Tao”, the essence of life and the universe, or the Way, cannot be described by human language. That is why paradoxes, contradictions, anecdotes, metaphors and aphorisms are used. Tao is ineffable. According to the doctrine of Taoism, “the self is but one of the countless manifestations of the Tao. It is an extension of the cosmos” (Ho, 1995: 120). Taoism, in its idiosyncratic style of exposition, describes the self in the following way: “The perfect man has no self; the spiritual man has no achievement; the true sage has no name” (*Ibid.*). The ideal of Taoism, therefore, is the achievement of a lack of self or “selflessness”.

Buddhism. Buddha advised that one should abstain from dealing with metaphysics, because this activity is futile (Radhakrishnan, 1996: 236-261). Nonetheless, Buddhism argues that the self as such does not exist, that it is an illusion – “The self does not exist apart from the states of consciousness [...] [It] represents incessant series of transient psychological states – this is everything, which we subsume under the term ‘self’” (Radhakrishnan, 1996: 219-220; accent in the original; cf. Hume, 1738/2003: 179-188; see Giles, 1993); there is no god, nor matter, neither is there a phenomenal world. Thus, the doctrine of “no-self” or “no-soul” emerged (Ho, 1995: 121; see Giles, 1993). No-self is achieved through a self-negation in the state of nirvana, which is a “state of absolute, eternal quiescence-a transcendent state of supreme equanimity beyond the comprehension of ordinary people unawaken from the illusion of selfhood” (Ho, 1995: 121). The

schools of Mahayana define this state not as nirvana, but rather as “emptiness” (Ho, 1995: 122). Nirvana, in turn, is a very close state to what is called mystical experience (Dimkov, 2015, 2017, 2019c). Mystical experience is defined as follows (Gellman, 2014, italics P.R.D.; Dimkov, 2017: 315-316):

A. Broad use: A (purportedly) super sense-perceptual or sub sense-perceptual experience granting acquaintance of realities or states of affairs that are of a kind not accessible by way of sense perception, somatosensory modalities, or standard introspection.

B. Narrow use: A (purportedly) super sense-perceptual or sub sense-perceptual *unitive* experience granting acquaintance of realities or states of affairs that are of a kind not accessible by way of sense-perception, somatosensory modalities, or standard introspection.

C. Alterations in affectivity (e.g. a feeling of blessedness and peace), perception (via a spiritual sense; subjective light) or awareness of something outside the five standard sensory modalities, acquisition or illumination with insightful and significant information (the noetic quality), unification of opposites (e.g. beyond good and evil), disappearance of the subject/object barrier and the time-space continuum, resulting in a unitive experience (with a deity, a principle or a higher reality), partial or full lack of phenomenal contents, objective character and indescribability.

Hinduism. Hinduism explains the self through a monistic philosophy (metaphysics). Like Buddhism, Hinduism views the essence of human life as consisting in suffering and asserts that this is caused by having a fallacious conception of the self: “The true self is permanent and unchanging, the non-true self is impermanent and changes continually” (Ho, 1995: 124). Hinduism in the face of Vedanta postulates an essence, which stands after the so-called transcendental unity of consciousness (Kant) or the “Self-as-Knower”, namely the non-changeable “Self-as-Witness” (Ho, 1995: 124). This kind of self is the true self, which cannot be described, but can be experienced (cf. the conception of the “Observing Self” of Deikman (Deikman, 1982)). The Upanishads discuss a zone of non-thought, in which the Self-as-Knower and the Self-as-Witness unite and enter into a trans-cognitive state, in which there is no place for any cognition (Ho, 1995: 125). This state is described also by other authors as e. g. a substantial matrix of consciousness (Dimkov), a mold of man (Castaneda), a trans-subjective self (Stace) and a field of consciousness (Formann) (Dimkov, 2015: 110-111; 2017: 317; 2019c: 71).

4. Neuroscientific research on the self

In the neurosciences and neuropsychology, researchers today are using the concept “self-referential processing” as a basis in the search of the material substrate of the self in the face of the brain. In the narrow sense, this concept denotes a processing of experiences related to the self. As potential brain candidates (substrates) of this kind of processing, researchers have identified the following brain areas and networks: the medial prefrontal cortex (mPFC) and the so-called default-mode network (DMN) (Dimkov, 2019b). Experiences related to this processing and the abovementioned brain regions are the following ones: spontaneous thinking, stimulus-independent thinking and mind-wandering, which use imagination and low-level thinking (Dimkov, 2019b). DMN and mPFC are also related to the loading of autobiographical memories in the working memory, anticipation of the future (especially in social situations) and the understanding of the perspectives of other people (Dimkov, 2019b). Nonetheless, self-referential processing, in fact, uses the memories of personal identity and, according to my research, this concept does not correspond to the concept of “self” as such (Dimkov, 2015, 2019b).

There are two more large-scale brain networks – the salience network (SN) and the central-executive network (CEN), which, when taken together, according to my research, correspond better to the functions of the self. SN represents a network of attention, which monitors the changes in the inner environment of the organism as well as in the outer environment (the external world), so that when a salient object is detected, attention is directed towards it and this network is responsible for the taking of an adequate decision for a behavioral response towards the salient object, in agreement with the value system of the individual itself. CEN, in turn, is also an attentional network (exclusively of attention towards the outer world and stores working memory). It is necessary to be noted that between CEN and DMN a functional antagonism exists, meaning that when one of the networks is active, the other is deactivated. SN regulates the switching between the other two networks – between the inner (imaginative) and the outer (perceptual) attention.

5. Conclusion

The conceptions of self in Eastern and Western philosophy are diametrically opposite (with small exceptions – the views of David Hume and the so-called eliminative materialism). According to Eastern philosophy, the self as an essence does not exist and this is due to our ignorance of the true nature of the world. According to Western philosophy, the self does exist, but the views on the topic are pluralistic. To date, there is no consensus about the existence of the self and what it actually represents. These obstacles, this linguistic confusion, undermine the research in neurosciences, in which the material substrate of the self is sought in the face of the brain, particular structures and networks. Currently, the research on the self is almost exclusively theoretical (linguistic and philosophical) and it is concerned with the definition of the term. Nonetheless, the functions of isolated brain structures and networks deliver empirical data, which could assist the theoretical research on the self, and vice versa. Finally, any research on the states of nirvana and mystical experiences can help with throwing a new light on the research of the self.

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Increasing Power of Women on Labor Market in Western Balkans

Kamelia Assenova

*University of Ruse “Angel Kanchev”, Ruse, BULGARIA
Faculty of Business and Management*

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Abstract

The main goal of economic policy in Western Balkans is higher economic growth. This aim could be realized by increasing productivity of labor force. Now, the economic development of Western Balkans is a base for democratic development of the region. The rates of economic growth are positive and sustainable. The role of women increases in the process of economic development. At the same time, the gender stereotyping consists of beliefs and attitudes that create different expectations for individuals based on their gender and can lead to biases, including on the labor market. The main challenge for women is abusing of this gender bias and takes part in on equal base on labor market. The research investigates the protection of women rights on the labor market in Western Balkans. On this market processes are bilateral. From one side, the high economic growth leads to strong protection of women rights. From other side, more active participation of women in the economy supports the usage of all human recourses and increasing of Gross Domestic Product (GDP). The protection of women rights on the labor market are measured with following variables: (1) the population with upper secondary education by sex – males and females, because the education is the base and more important condition for successful participation and competitiveness on the labor market; (2) the rate of unemployment by sex – males and females, annual average in percentage, because it shows successful participation on labor market; (3) gender pay gap by sex in percentage, because it shows the valuation of women activities on labor market. The education of women depends on the economic growth in the countries. By the economic growth, the labor demand is more than supply, the income increases. It enhances all, including women to improve their education. It is long impact of economic activities on the employment, which confirm the countries in the region need from stable economic development. The part of protection of women rights is evaluation of work through the wages and income. For the region of Western Balkans is not typical so big differences in income by sex.

Keywords: regional development, Western Balkans, education, labor market, wages.

1. Introduction

The main goal of economic policy in Western Balkans is higher economic growth. This aim could be realized by increasing productivity of labor force. Now, the economic development of Western Balkans is a base for democratic development of the region. The rates of economic growth are positive and sustainable.

The role of women increases in the process of economic development. At the same time, the gender stereotyping consists of beliefs and attitudes that create different expectations

for individuals based on their gender and can lead to biases, including on the labor market. The main challenge for women is abusing of this gender bias and takes part in on equal base in economic development improving an empowerment of women.

The research investigates the protection of women rights on the labor market in Western Balkans. On this market processes are bilateral. From one side, the high economic growth leads to strong protection of women rights. From other side, more active participation of women in the economy supports the usage of all human recourses and increasing of Gross Domestic Product (GDP). It requires sustainable economic development in the region of Western Balkans.

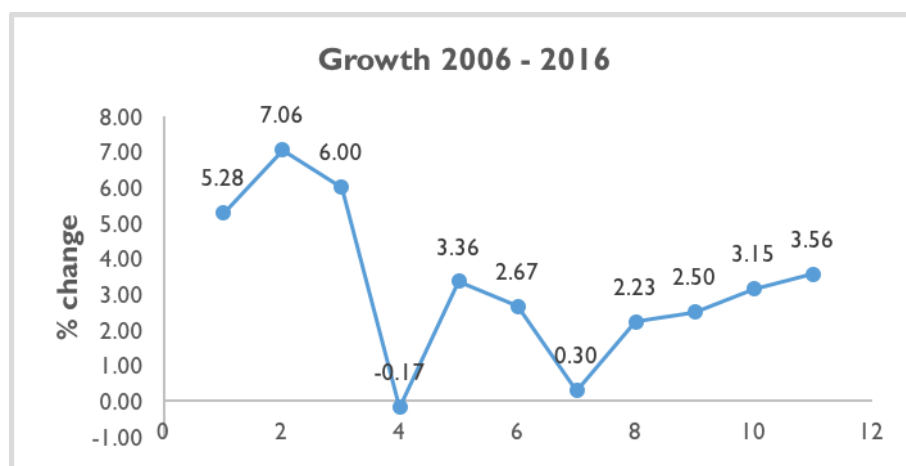
2. Economic development of Western Balkans

After the 2009-2010 recession, the macroeconomic performance of the Western Balkans seems somewhat better than that of the countries of New Europe. In the three years before the recession, the average Western Balkans economic growth was 5.28% of GDP. Thanks to Albania and Kosovo's growth and North Macedonia's modest GDP decline in 2009, the regional average recession is insignificant – 0.17%. Montenegro's GDP decline in that year is sharp but still less dramatic in comparison to Croatia (-7.5%) or Romania (-7.7%), according to the IMF. Below it is presented main figures of it.

Table 1. Real GDP dynamics before and after 2009 crisis
in Western Balkans (2006-2015, % change)

	Albania	B&H	North Macedonia	Kosovo	Montenegro	Serbia	Average
2006	5.43	5.69	5.03	3.41	8.60	3.56	5.28
2007	5.90	5.98	6.15	8.30	10.70	5.38	7.06
2008	7.54	5.59	4.95	7.23	6.90	3.82	6.00
2009	3.32	-2.72	-0.92	3.47	-5.70	-3.51	-0.17
2010	3.80	0.84	2.90	3.21	2.46	1.01	3.36
2011	3.08	0.96	2.77	4.41	3.22	1.57	2.67
2012	1.30	-1.21	-0.39	2.54	-2.55	-1.52	0.30
2013	0.70	1.20	3.10	2.54	3.35	2.46	2.23
2014	2.10	2.00	3.16	3.94	2.82	0.98	2.50
2015	3.30	3.20	3.44	4.55	2.92	1.50	3.15

Source: IMF World Economic Outlook (WEO)



Source: IMF World Economic Outlook (WEO)

Figure1. Average economic growth in Western Balkans

A comparison with New Europe is positive for the Western Balkans. The recession hit Latvia worst of all New Europe countries, (-14.19% of GDP), but in other countries the GDP decline was similar to Montenegro and more severe than in the Western Balkans: Hungary - minus 6.6%, Czech Republic - minus 4.84%, and Bulgaria - minus 5.1% of GDP. The worst recession in Western Balkans (in Montenegro) seems relatively less affected than other transition economies.

However, Western Balkans growth after 2009 is roughly two times lower than in the period before crisis and despite this relatively strong economic growth, Western Balkans real GDP per capita levels covert slowly to New Europe and EU levels. The Western Balkans are poorer than neighboring members of the EU – Croatia, Bulgaria and Romania.

Table 2. GDP per capita at PPP in Western Balkans (2000-2015 in constant 2011 USD)

	2000	2003	2005	2008	2010	2012	2013	2014	2015
Albania	4,225	5,353	6,426	8,544	9,525	10,517	10,947	11,390	11,872
B&H	5,148	5,468	6,900	8,825	8,861	9,218	9,614	9,892	10,214
North Macedonia	7,144	7,547	8,729	11,055	11,562	12,215	12,724	13,379	13,938
Montenegro	7,705	8,581	9,894	13,687	13,434	13,995	14,670	15,105	15,716
Serbia	6,165	7,705	9,455	12,086	12,110	12,796	13,404	13,378	13,576
Bulgaria	7,631	9,648	11,676	15,388	15,208	16,697	17,253	17,925	18,501
Romania	8,010	10,314	12,490	17,487	16,719	17,849	18,826	19,743	20,697
Croatia	12,444	15,410	17,694	21,476	20,034	20,416	20,586	20,947	21,324

Source: Western Balkans & Eastern Europe: Regional instability and Resilience to external shocks, USAID, April 2017

In conclusion, the macroeconomic developments of the Western Balkans countries before and after the crisis do not differ significantly from those of New Europe.

3. Limitations of the research

The research uses the data for economic growth, measured with percentage of increase of the GDP in 6 countries in Western Balkans – Albania, Bosnia and Herzegovina, North Macedonia, Montenegro, Serbia and Kosovo,;

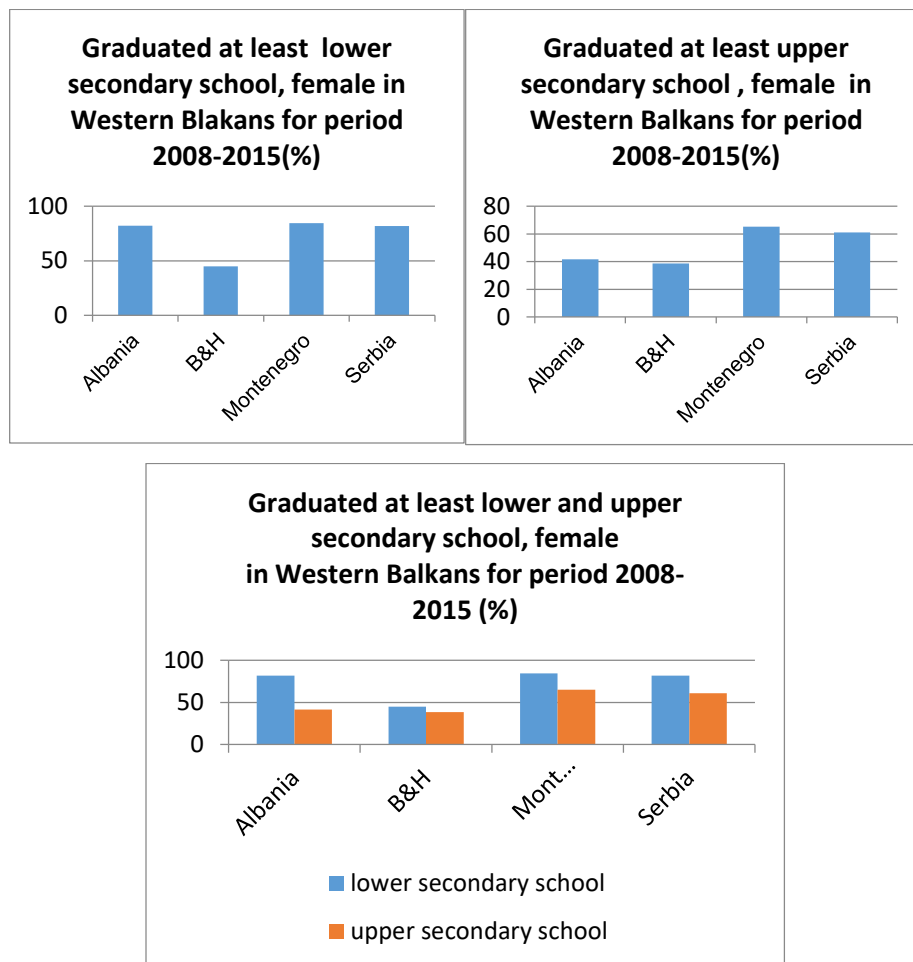
The protection of women rights on the labor market are measured with following variables:

- The population with lower and upper secondary education by sex – males and females, because the education is the base condition for successful participation and competitiveness on the labor market;
- The participation on the labor market by sex – males and females, annual average in percentage, because it shows successful participation on labor market;
- Gender pay gap in income by sex in percentage, because it shows the valuation of women activities on labor market.

Because the different way to be made the data by National statistics – with or not accumulation, monthly or quarterly – are recalculated the different variables to be mathematically compatible;

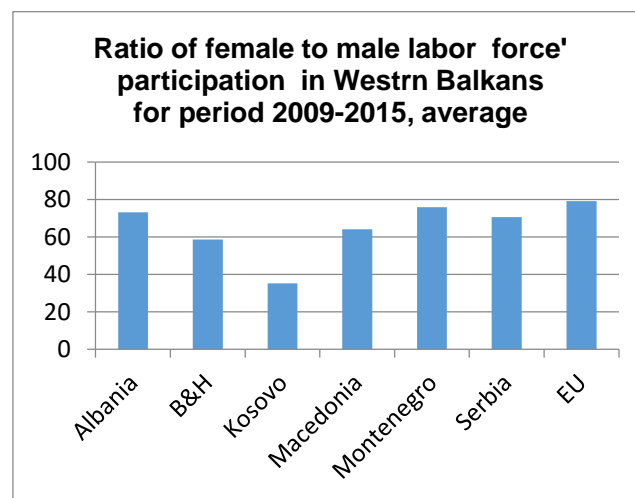
All variables are measured relatively, as a percentage of GDP, of women, of men' work payment.

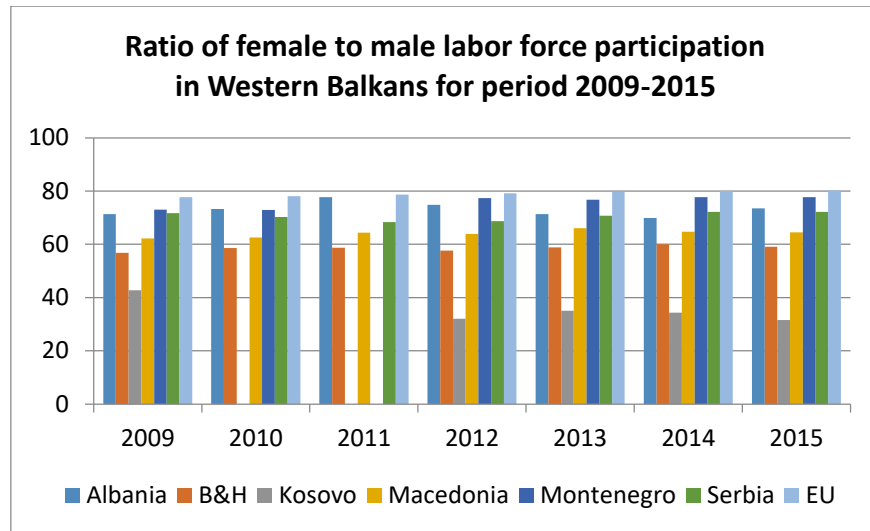
4. Graph presentation of data



Source: World Bank

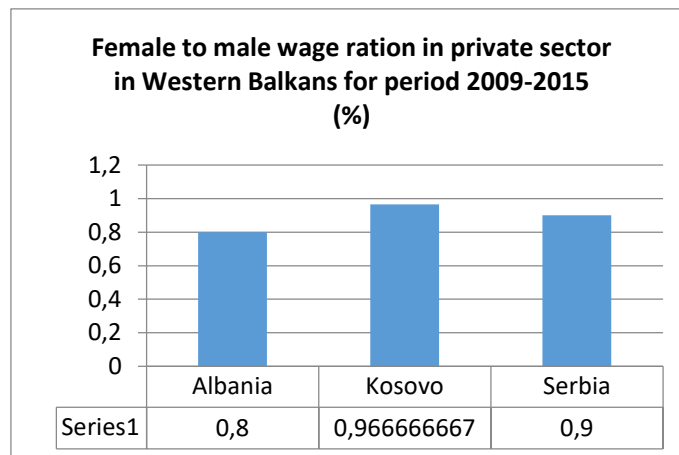
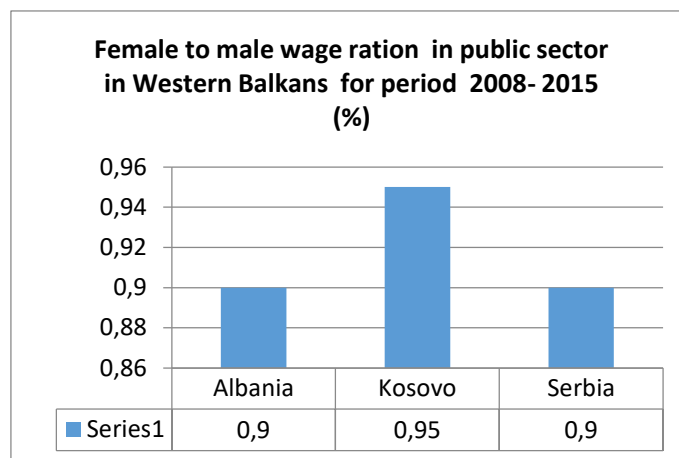
Figure 2. Education





Source: World Bank

Figure 3. Participation on labor market



Source: World Bank and own calculation

Figure 4. Income gap by sex

5. Analyze of data

In all countries of the region percentage of men with lower or upper secondary education is higher compare with percent of women. The part of women graduated at least lower secondary school is smaller in Bosnia and Herzegovina – 44.85%. Women graduated at least upper secondary school is lower in Albania and B&H – 41.6%, respectively 38,625%. In other countries of the region it is not so big difference between men and women education degree graduated. It is positive tendency, specific for the region due to the conditions of live. The level of income is less than in EU countries and it requires equal participation by covering of means of livelihood. The high education is first condition for successful participation of women on the labor market. Average for all countries in the region 51.606% of women are with upper secondary education.

The education of women depends on the economic growth in the countries. It is exactly, by the economic growth, the labor demand > labor supply by ISLM model, the income increases and it enhances all, including women to improve their education. On other side, by economic growth, the disposal public resources for education as a part of GDP are increased.

According the participation on labor market – more actively women take part in Montenegro and Albania – ratio of female to male participation on labor market is 75.92 % in first and respectively 73.11% in second country compared with EU average, where women participation is 79.09%. The lowest participation at the moment is in Kosovo – 35.14%. High participation of women in these countries above influences positively on labor market and for protection of women rights. The data for region above probably due to:

- The structure of the country – more rural or urban zones. Serbia, with 29% urban population, Montenegro – 32.8%, Albania and Macedonia– 28.7% and respectively 28.9% ensure conditions for better education and participation on labor market (EU urban population average – 38.5%).
- The structure of economy – countries that develop more services and light industry hire more women;
- Seasonal character of main sectors of economy in several countries as a tourism;
- Traditions.

If we investigate the gender pay gap by every separate country in the region we will observe there are not differences in an income paid. The income of women to men is from 0.8 in Albania in private sector to 0.966 in Kosovo. In the public sector has not found the differences in payment on labor market. For all countries in the region, we research several common tendencies:

- All countries in the region have economic growth approximately on same level. The economic performance is better before crises in 2009, when economic growth is around 5-6%. Second period is after crises, when the economies in the region slowly recover and economic growth is around 3%. The common development due to very tight economic connections between countries in the region in the past when they have been in one country. By such growth the pay gap reduces between economies in the region of Western Balkans. In the same time, such rate is not enough to reduce the gap of income between countries in the region and developed countries in Europe, some more by these proportion of economic development, the gap increased in last years.
- When the countries realize positive economic growth, the differences between payment of men and women increases. It could explain with correlation supply and demand on the labor market. When the demand of labor is higher than supply, the pay gap increases. It is generally usual and explains by ISLM model and its graph presentation. In situation, when demand > supply, the production increases, the stores become higher, the economy go out of equilibrium, the expenses must be reduced. It will return to equilibrium when salaries go down. Due to it, when incomes are less, payment for all – males and females - are approximately equal. When salaries increase, then they go up more for males.

- Culture dimension between countries in the region.

The rate of participation of women on labor market influences on:

- Standard of live in countries of Western Balkans
- Level of income;
- The region characterizes with high level of elasticity of consumer expenditure on the disposal income than in developed countries in Europe. Due to it, increasing level of disposal income adds to the consumer expenditure and stimulates the growth of aggregate demand. It will multiply the effect, because ensures higher economic activity in next years;
- Higher level of disposal income enhances the saving and stimulates the accumulation in the economy. It will ensure more capital for private investments. These investments will increase second part of the aggregate demand. This schedule has multiplying effect on the economic activities in the region too;
- Lower rate of unemployment will stimulate the collection of more revenue in the budget and through public spending will enhance the economic activities. It ensures more funds for education and health care. They have multiplying effect to the economic growth and protection of women rights in next years;
- Strongest effect of economic growth on the rate of unemployment has not only in current, but several years ahead. It shows long impact of economic activities on the employment, which confirm the countries in the region need from stable economic development to be reached the average level for EU.

Last part of protection of women rights on labor market are evaluation of work through the wages and income. For the region it is not typical so big differences in income by sex. As it is known, the level of income in countries in Western Balkans is lower compared with other states in Europe. The main purpose of economic policy is to be reached such average for the countries in New Europe. It depends on the economic growth and convergence. The level of income defines from economic activities in previous years – three and four years before. In the same time it influences for the future economic activity, because the disposal income defines aggregate demand and supply in the economy through consumer expenditure, private and public investments. Despite, in the region of Western Balkans gender stereotyping is refused in high degree and women participate more actively on labor market. The wages increase with equal rate for women and men.

6. Conclusion

The active participation of women on labor market in the countries of Western Balkans depends on: education, rate of unemployment and pay gap by sex. The education of women depends on the economic growth in the countries. By the economic growth, the labor demand is more than supply, the income increases and it enhances all, including women to improve their education. Long impact of economic activities on the employment, requires stable economic development of the countries in the region and keeps unemployment on low level, including women. The part of protection of women rights is evaluation of work through the wages and income. For the region it is not typical so big differences in income by sex. As it is known, the level of income in the region of Western Balkans is lower comparing with developed countries.

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A Debater's Art is All Wit and Witticism

Nina Zlateva Ilieva

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences*

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Abstract

The popular definition of the purpose of art is associated with the need to share feelings and ideas, which causes pleasure from the contact with the different art forms. A purpose of art, however, could be to provoke thought. Contemporary art reveals art forms which rely on the broadness and versatility of perception, and on spontaneous and surprising emotions. This paper is oriented towards provocative contemporary art forms, which most often focus on creative freedom and thus appear to protect civil liberties. Considered are emblematic in this respect art forms (installations, performance) and also provocative events from the world of show business.

Keywords: art, intentionality, provocation, message, civil society, creative freedom.

1. Introduction

The goals of art are most often associated with the need to share feelings and ideas, which evokes the pleasure of coming into contact with different art forms. The goal of art, however, can be and is to provoke and require reflection. Contemporary art finds its forms that rely on the breadth and versatility of what is read, on spontaneous and surprising emotions, engaging and even playing with those who perceive it.

The present study is oriented towards the contemporary provocative art forms, which most often emphasize creative freedom and thus appear in defense of the civil liberties. Emblematic in this respect art forms and provocative events from the world of show business will be considered. The presentation on the topic does not claim to analyze the reasons for the emergence of these forms, but aims to interpret and place them in the context of postmodern culture, as well as to emphasize their importance for activating civic position, expanding worldview in social development, which lacks the required level of citizenship.

2. Postmodernism: Art and culture

The American researcher of postmodernism Ihab Hassan traces the expanding scope of postmodern art and culture in *Toward a Concept of Postmodernism (From the Postmodern Turn, 1987)*. He points out the variety of representatives that shape our image of it: "Jacques Derrida, Jean-Francois Lyotard (philosophy), Michel Foucault, Hayden White (history), Jacques Lacan, Gilles Deleuze, R. D. Laing, Norman O. Brown (psychoanalysis), Herbert Marcuse, Jean Baudrillard, Jurgen Habermas (political philosophy), Thomas Kuhn, Paul Feyerabend (philosophy

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Correspondence: Nina Zlateva Ilieva, South-West University "Neofit Rilski", Faculty of Philosophy, Department of Philosophical and Political Sciences, Blagoevgrad, BULGARIA. E-mail: ninail@abv.bg.

of science), Roland Barthes, Julia Kristeva, Wolfgang Iser, the “Yale Critics” (literary theory), Merce Cunningham, Alwin Nikolais, Meredith Monk (dance), John Cage, Karlheinz Stockhausen, Pierre Boulez (music), Robert Rauschenberg, Jean Tinguely, Joseph Beuys (art), Robert Venturi, Charles Jencks, Brent Bolin (architecture), and various authors from Samuel Beckett, Eugene Ionesco, Jorge Luis Borges, Max Bense, and Vladimir Nabokov to Harold Pinter, B. S. Johnson, Rayner Heppenstall, Christine Brooke-Rose, Helmut Heissenbuttel, Jurgen Becker, Peter Handke, Thomas Bernhard, Ernest Jandl, Gabriel Garcia Márquez, Julio Cortázar, Alain Robbe-Grillet, Michel Butor, Maurice Roche, Philippe Sollers, and, in America, John Barth, William Burroughs, Thomas Pynchon, Donald Barthelme, Walter Abish, John Ashbery, David Antin, Sam Shepard, and Robert Wilson” (see Hassan 1987). All these names are too heterogeneous to form a school, a movement, but they express similar cultural tendencies (a set of values, a repertoire of procedures and attitudes), generally called postmodernism. It is emphasized that even with today's domination of postmodernism (if it really exists, be distinguished from modernism and named), it does not mean “that ideas or systems of the past have ceased to model the present. In fact, traditions are evolving and even species are evolving” (Hassan, 1987).

As history changes, theories are “reformulated” and this happens many times. The initial use of the term is to express the opposition to modernism, laid down in the early 20th century. I. Hassan also emphasizes the different content with which the concept is loaded by different authors. If for A. Toynbee postmodernism is a new historical cycle in Western civilization, characterized by “the disease of traditional concepts such as state and humanism,” then Irving Howe and Harry Levin see it as an alienation from the great modernist movement. If for Leslie Fiedler, he challenges the elitism of the high modernist tradition, then the author of *Toward a Concept of Postmodernism* sees it as a study of the impulse of self-destruction.

Like any terminology, this one reveals its will to power, the will of the “new” to rule over the “old”, accepted in different ways or simply rejected (acceptance or rejection of postmodernism depends on the psychopolitics of academic life – characterized by diverse grouping of people and power in universities, of critical fashions and personal models, of boundaries that are arbitrarily shifted to include or exclude something (Hassan, 1987).

Like any “new”, it entails the difficulties of establishing itself – classifying it as meaningless until it becomes obvious. The very name postmodernism is full of contradictions, because it contains what it wants to reject – modernism. None of the other periods contains in its name its enemy (romanticism, classicism, baroque), but this is perhaps the allusion to exhaustion or impossibility to be named in another way (Hassan, 1987).

The slippage in the age of postmodernism and modernism, and the threat of not distinguishing clearly, is also an expression of our time, of the age of “misreadings” and different points of view. The fact that there is no wall between them eloquently shows the openness of the culture to the past, present and future. The same author in his various creative periods can write both contemporary and postmodern books (Hassan's example is *Portrait of the Artist as a Young Man* and *The Vigil over Finegan* by D. Joyce).

As much as there is no consensus on the meaning of the term postmodernism (relative youth; semantic proximity to terms such as avant-garde, neo-avant-garde, modernism), the general understanding is that a new period is perceived on the one hand as rebellion but on the other as continuity. To move forward in time, he uses the inherited in some way, but also changes it, moves its boundaries to move forward. A significant moment in the postmodern rediscovery is associated with the “updating”, melting of genre traditions with a special affinity for “low genres” (Znepolski, 1993: 481), which, however, does not imply the abandonment of traditions.

This complementarity of unity and rupture has its structure, i.e. each period is diachronically and synchronously structured, requiring to be historically and theoretically determined. In determining it, its “predecessors” are constantly rediscovered. In other words, the

emerging model of postmodernism (which is a kind of typology of culture and imagination – IH), it seeks to rediscover his kinship with other periods and with different authors, as if re-creating his ancestors.

In support of this idea, the researcher gives an example by saying that some of the older writers such as Kafka, Beckett, Borges, Nabokov, may be postmodernists, while for others of the younger generation such as Updike, Capoti, Doctorow – this is not necessarily. Postmodernism requires its own point of view, which, however, represents all aspects of complementarity, without imposing a single criterion for judgment.

The question is also important, what connects and divides the various aspects of this phenomenon – psychological, philosophical, economic, and political? Aren't they united by the characteristics of a society that is postmodern?

“For the most part, modernism is canonical, hypotactic and formalistic, postmodernism impresses with the opposite – playful, paratactic and destructive. In this way it revives the disrespectful spirit of the avant-garde and that is why he is sometimes called the neo-avant-garde.” (see Hassan, 1987).

However, postmodernism is cooler than the old avant-garde, and its distinguishing features of “hybridization, indeterminacy, “carnivalization”” (as Hassan defines it) define its attitude not as hostility to pop-electronic society and distance, but as a part of it. All this means that it is not a question of some fashion, but of expressing a cultural necessity, which, however, summarizes I. Hassan, is more like fear than hope.

This fear seems to necessitate a reconsideration of the already established relations - in society, in politics, in science, in human relations. The references to postmodernism as a worldview are to emphasize that the age of misunderstandings has spread to experimental artistic pursuits, and if nothing else, they awaken the “disrespectful spirit of the avant-garde” and have their provocative patterns.

The various movements of avant-garde and artistic experimentalism: “from futurism to cubism, from expressionism to surrealism, from Picasso to the great masters of informal art” (Eco, 2006: 415) they seek the beauty of provocation, not pose the problem of beauty.

For the neo-avant-garde, the beautiful does not even exist. “It anti means opposition to all the distinctive features of conventional art, including the beautiful as a moment in the aesthetic characteristics of this work” (Angelov, 2005: 269). Experimental art forms, in addition to creative imagination, are often influenced and provoked by socio-economic dynamism, but they themselves provoke, provoke reflection and discussion of pressing social and political issues that citizens for one reason or another turn their backs or their willingness to participate in such dialogue is scarce.

3. Several characters manifestations

On 24 June 1995, the ambitious project of the world-famous Bulgarian artist Hristo Yavashev-Christo and his wife Jean-Claude was completed. Behind the final creative result – the packaging of the Reichstag building in Berlin, are besides the creative decision, long negotiations, persuasions, collecting signatures for consent from all employees and last but not least the support of the President of the Bundestag – Rita Süsmuth. After lengthy discussions, the design for the historic building was finally approved on 25 February 1995, and the artists began their work. For its implementation, 100,000 square meters of refractory polypropylene fabric are used, which is secured with aluminum coating and nearly 15,000 meters of ropes. The packaging lasts for a week and the installation involves 90 professional climbers and many other assistants. The already packed Reichstag attracts the attention of more than 5 million visitors who line up in the coming days to see the work of Christo and his wife. The installation remains for visitors for 14 days. An

indicator of the effect of the project is the New York Times notes that it is “a monument to democracy, as if artists have bandaged the wounds of East and West.” For the ordinary citizen and connoisseur of art, the feeling remains that someone, not chanting at rallies or disguised in his own world, has said what he wanted to shout - every wound can be bandaged and healed.

Fourteen years later, in January 2009, the Czech conceptual sculptor David Černý's Entropa installation was unveiled in one of the European Union's buildings in Brussels. It marks the beginning of the Czech presidency of the EU. Desislava Gavrilova examines the response and reactions against this creative provocative event “Until the opening day, it was thought that the authors were twenty-seven artists from each of the EU member states, but the media attention and political noise in Bulgaria forced the real – and only – author to reveal his joke on 13 January. It turned out to be the well-known conceptual artist from Czechoslovakia, David Černý. This event reminds the citizens of the political power of art before 1989 in Bulgaria.” (see Gavrilova, 2009). “The Entropa installation aims to provoke, through an artistic interpretation of various clichés about different European countries. Černý, taking responsibility for the Czech contribution to the imaginary collective, had to invent twenty-six other “European artists” from other countries – and he did it well to mislead the media and politicians, at least in my country, Bulgaria” (see Gavrilova, 2009). The idea of the installation - three-dimensional maps of the member states of the Union, is not in itself so original, but the challenge emanates from each of them through “playing with certain stereotypes about the country” (see Gavrilova, 2009). “Poland, for example, is represented by Catholic priests waving a flag in support of gay rights; the Netherlands is a flooded landscape over which only the minarets of mosques protrude; Romania is a Dracula theme park; France is a poster announcing a strike, while a detached Britain is an empty space. Bulgaria, meanwhile, was portrayed as a “Turkish toilet” - an image that major Bulgarian institutions and the media considered deeply offensive. And this is where the real action began”

The author follows the subsequent protest reactions of representatives of the Bulgarian institutions to emphasize their petty nature, which reveals “the minds of the Bulgarian institutions and the complexes of the local media: their latent nationalism, lack of humor – and deep ignorance of modern art. At the same time, the fierce Bulgarian denial had the opposite effect, making Černý's project one of the most successful conceptual works of art of recent years. To the extent that the main purpose of this type of art is to provoke debate, to attract attention, to make the viewer re-evaluate the obvious – in this case it succeeded completely, ensuring the victory of art and imagination over politics and pettiness” (see Gavrilova, 2009).

The excessive political, institutional and media reaction on the part of Bulgaria, compared to the response in other countries, raises many questions. Is our country European in spirit if it fails to surpass its own claim to be properly accepted by all others? Isn't the restriction of creative freedom and expression a threat to the restriction of citizens' freedom? If art aims to provoke, do we need boundaries within which it fits, when it is clear to everyone that boundaries divide rather than open common horizons? Doesn't the lack of self-irony reveal a narrow cultural cut, “deep political uncertainty” (*Ibid.*), and hence civil? Is contemporary art able to provoke debate?

The last question was answered with the help of Entropa, because this kind of contemporary art “does not” reflect “reality, but makes visible tensions, boundaries, stereotypes. It has more theater, sociology, civic action than painting. that the reaction of the audience is part of the work” (see Dichev, 2009).

This play not only with the stereotypes of the countries, but also with the audience itself, the penetration of genres into each other, the intertwining of stereotypes themselves and the “formation of absurd hybrids” (*Ibid.*) Relate to the culture of postmodernism defined by Ihab Hassan. for self-destruction, the puzzle of Entropa's clichés breaks down. “According to Černý, if there is one thing that unites the continent, it is our mutual clichés. And our ability to laugh at them.

One mistake was made by the author: instead of the United Kingdom in the puzzle of Entropa, Bulgaria had to be absent” (see Dichev, 2009).

4. Provocative events from the world of show business

If we go back to the distant 60s of the 20th century, we will remember the “peaceful protests in bed” of the legendary John Lennon and his wife Yoko Ono. The unconventional form of protest chosen by the couple aims to promote peace, and the year is 1969. Behind the famous message “Make love, not war” and the luxury of the Hilton Hotel in Amsterdam, is the committed civic position of the famous musician, which he has also proved with the lyrics of most of his songs. Even today, his voice is still relevant from “Imagine” (see Lennon, 1971):

Imagine there's no heaven,
It's easy if you try
No hell below us,
above us only sky
Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine no possessions – I wonder if you can.
No need for greed or hunger,
a brotherhood of man.

Our time knows quite a few stage performances of world-famous performers, which, due to the desired effect of the performance or driven by beliefs, provoke and scandalize public opinion and institutions. Examples in this regard are Madonna and Sheena O'Connor, who rarely miss out on scandalous appearances. The video for Madonna's “Like a Prayer” contains many Catholic symbols, which is why it was denounced by the Vatican because of the “blasphemous” mixture of eroticism, Catholic symbolism and the hinted history of racism. In it, the singer dances in front of burning crosses, kisses a black saint in a church and receives the stigma. In one of her public appearances on television in the United States in the early 1990s, Sheena O'Connor tore a picture of Pope John Paul II, and later the famous Irish rebel drew the wrath of the entire Catholic community.

A musical performance from February 2012 – Punk prayer in the church “Christ the Savior” – received a response and protective manifestations not only from the art world, but also from citizens around the world who are not indifferent to the suppression and repression of dissent and freedom of the word. The three performers from “Pussy Paradise” Nadezhda Tolokonnikova, 22, Maria Alyokhina, 24, and Ekaterina Samutsevich, 29, were sentenced to two years – to serve their sentences in a general prison. The three girls were arrested after raiding Moscow's Christ the Savior Orthodox Church on 21 February 2012, and performing a song against Vladimir Putin and the church-state symbiosis in Russia. Their arrest and subsequent trial sparked a lively controversy in Russia and around the world. One point of view defends freedom of speech, and the other condemns their scandalous behavior and the cynical text of the song, which are an act of vandalism and desecration of a Christian shrine. This division in the assessments of the punk prayer finds its supporters in our country as well, and on 17 August 2012, the monument to the Soviet Army dawned with hoods in support of the punk singers, and the message of their supporters is to release the three girls immediately and to respect fundamental human rights, such as freedom of

expression. A few days later, the Park-Monument of the Bulgarian-Soviet Friendship in Varna was with covered head. The scandal with the group "Pussy Paradise" put on the agenda again the questions about the limits of provocation in art, whether they are necessary and who is threatened by free creative expression.

5. Conclusion

The selectively marked artistic and performing manifestations only remind that art is a force that can unite, incite citizenship, replace it where it is lacking, provoke controversy on issues relevant to globalizing humanity, require different readings. We recall John Lennon's words again and realize that by the end of the 1980s we had not "imagined" that borders could collapse, but we still had hope. Today we are aware that a "human brotherhood" is an unattainable dream, but we do not stop dreaming. "You may say I'm a dreamer. But I'm not the only one. I hope some day you'll join us. And the world will live as one" (John Lennon, "Imagine", see Lennon, 1971).

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The Essence of the Polygraph Method and its Usage in Bulgaria

Velina Vladimirova Vladimirova & Todor Borisov Todorov

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Psychology*

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Abstract

This paper discusses the nature of the polygraph method, the scientific research in connection to the validity of the technique and its ability to discriminate between truthful and untruthful statements. The essence of the procedure is presented, its stages as well as the types of tests and their purpose. A review of the literature shows the development of the method and its usage in the public and private sector in Bulgaria.

Keywords: polygraph, lie detection, public sector, private sector, screening, scientific method.

1. Introduction

Lie detection, as a procedure which aims to differentiate between truthful and deceitful statements, does not start with the invention of the polygraph method. Lie detection is as old as human kind is. It is a universal problem and our civilization has always looked for and found ways to discriminate between lies and truth telling. For example, in their book on fundamentals of polygraph practice, Krapohl and Shaw (2015) describe ancient traditions in regards to detection of deception. Early societies believed that goodness always prevails on evilness, just because of the divine energies – good is stronger than evil. During the Inquisition one way to discriminate between lie and truth telling was to give bread and cheese to swallow – if the “suspect” swallows the bread and cheese, he/she is telling the truth. Other societies used dry rice in the same way – making the suspects eat it, if they could, then they were innocent of the crime. Those are just a few to mention.

The use of a machine in the application of deception examinations had to wait until the nineteenth century when single parameters were employed first, and then added together to bring about the equipment used today. The real use of multiple simultaneous channels of physiological data in deception examinations was first reported by Larson (1921). He constructed an instrument that simultaneously recorded on a smoked drum chart the respiration wave forms and a second tracing for relative blood pressure and pulse. Larson used this device with a relevant-irrelevant test question sequence on actual criminal cases and reportedly solved several crimes (Larson, 1921: 390-399).

Today the technology has advanced and the polygraph equipment weights no more than one kilogram altogether and could be transported easily. In the recent years a lot has been

done in terms of scientifically testing and proving what techniques and types of test are actually valid and accountable. There are many polygraph techniques currently used in the field. Understandably, examiners want to use the most accurate techniques available and with today's more educated examiner, the focus has shifted more toward science than in years past. Because to date no list of validated methods has been published, examiners are left to employ more informal methods of selection. While the scientific threshold for validity is often set at anything with a robust effect above chance level, the threshold according to standards of the American Society for Testing and Materials (ASTM, 2005) is 90% for evidentiary polygraph techniques and 80% for investigative polygraph techniques, inconclusives excluded. Both evidentiary and investigative polygraph techniques are permitted an inconclusive rate of up to 20% of all cases.

The American Polygraph Association defines three separate phases of the polygraph examination: the pretest interview, the in-test data collection /instrumental phase/ and the analysis of the test data. Each of those phases has equal important effect on the accuracy and the usefulness of the test results. This is why the procedures are considered fundamental and are based on knowledge, evidence and published theories.

2. Types of polygraph tests

No matter if the polygraph examiner is a police officer with high school educational level or an experienced psychologist for example, it must be made clear that the polygraph method does not measure lies, it does not measure personal traits or characteristics neither. It cannot be used as a substitute of a job interview, a personality inventory or an IQ test. The only thing a polygraph is capable of is to record psychophysiological data which vary significantly in response to the different types of stimuli in the test, as a function of truth-telling or deception (Nelson, 2014). Those different test stimuli are called relevant and comparison questions. Each validated technique today has different types of test questions and combinations but what is common among all of them is the comparison between the recorded psychophysiological reactions on the charts of the relevant and the comparison questions. There are, in general, two types of tests – screening and diagnostic. Screening tests are conducted when there is no known incident and mostly for pre-employment. Diagnostic tests are conducted then there is a particular crime under investigation or.

3. Polygraph pretest interview

The aim of the polygraph pretest interview is to orient the examinee to the purpose of the test, its procedure and all of the questions in the tests ahead. The basic premise of interviewing holds that people will report more useful information when they are prompted to do so by an interested listener who builds rapport through the use of conversation and interview questions. Polygraph pretest interviews are intended to allow truthful examinees to become accustomed to - or habituated to - the cognitive and emotional impact of hearing and responding to test stimulus questions that describe their possible involvement in problematic behaviors, while also sensitizing or increasing the awareness and response potential of deceptive examinees to test questions that describe their past behavior. The polygraph pretest interview is a process, involving several steps including: a free-narrative interview, semi-structured interview, or structured interview, a thorough review of the test question stimuli, and a practice or orientation test. A practice test or acquaintance test should be conducted as part of standardized field practice. Research by Kircher, Packard, Bell and Bernhardt (2001) has shown that this can contribute to increased test accuracy. The next stage of the pretest interview will be a free-narrative interview, a structured interview or semi-structured interview. Free narrative interviews conducted during polygraph testing may include direct or probing questions regarding a known or alleged incident, before proceeding to

construct polygraph test questions. Free-narrative interview strategies are useful during diagnostic investigations, but are not well suited toward use in polygraph screening tests which are conducted in the absence of a known or alleged incident. Pretest interviews for screening exams conducted during polygraph screening exams, whether pertaining to operational security, law enforcement pre-employment, or post-conviction supervision, will take the form of either a structured interview or semi-structured interview. Structured interviews differ from semi-structured interview in that structured interviews are conducted verbatim, without deviation from the interview protocol (Nelson & Handler, 2015). In contrast, semi-structured interviews are conducted using a structured content and question outline, for which the interviewer is permitted to present interview questions in a manner that is individualized based on the personalities, education levels, and rapport between the interviewer and interviewee. In the last stage of the pretest interview – following the free-narrative interview or semi-structured interview – the examiner will develop and review the test questions with the examinee (Nelson & Handler, 2015). Test question language will be adjusted to ensure correct understanding and to account for information or admissions that the examinee may provide during the interview or while developing the test questions. Relevant questions will describe the possible behavioral involvement of the examinee in the issue or issues of concern. These questions will generally avoid issues related to memory, intent, and motivation. When a polygraph examination consists of multiple series of test questions, the examiner will review each series of questions separately, then conduct the in-test data collection phase for each question series questions before reviewing and collecting data for each subsequent question series. When a polygraph consists of multiple series of test questions, there is no evaluation or discussion of the results of any individual series of questions until all test question series have been fully recorded and analyzed. If an acquaintance test was not conducted earlier it may be conducted after reviewing the test questions and before proceeding to the in-test phase of the exam.

4. In-test data collection

The second phase of the polygraph examination is that of in-test data collection. This may be accomplished using any of a variety of validated diagnostic or screening test formats. All screening and diagnostic polygraph techniques include relevant questions (RQs) that describe the examinee's possible involvement in the behavioral issues under investigation. Effective relevant questions will be simple, direct, and should avoid legal or clinical jargon and words for which the correct meaning may be ambiguous, confusing or not recognizable to persons unfamiliar with legal or professional vocabulary. Each relevant question must address a single behavioral issue. Multi-issue screening polygraphs, conducted in the absence of a known allegation or incident, may be constructed with relevant questions that describe distinct behaviors for which the external criterion states are assumed to vary independently (i.e., external criterion states are assumed to be exclusive or not interact and affect one another). Most polygraph examinations in the United States today are conducted with some variant of the comparison question technique (CQT). The CQT was first described in publication by Summers (1939) while he was head of the Psychology Department at the Fordham University Graduate School in New York. The CQT was popularized within the polygraph profession by Reid (1947) and Backster (1963). It is the most commonly used and exhaustively researched family of polygraph techniques in use today. In addition to RQs, these polygraph techniques also include comparison questions (CQs; referred to in earlier polygraph literature as control questions). When scoring a test, examiners will numerically and statistically evaluate differences in responses to RQs and CQs (Nelson & Handler, 2015).

5. Test data analysis – Scoring of polygraph examinations

Prior to informing the examinee or others of the results of the polygraph examination, the examiner must analyze the test data. Procedures for test data analysis are designed to partition and compare the sources of response variance: variance in response to RQs and variance in response to CQs. Responses are numerically coded and the result is compared to cutscores that represent normative expectations for deceptive or truthful persons. The overarching theory of polygraph testing is that responses to RQs and CQs vary significantly as a function of deception and truth-telling in response to the RQs. Numerical scoring was popularized within the polygraph profession by Backster (1963) as the seven-position scoring system, and has been subject to further development and refinement through empirical study. Today, most of the polygraph examiners use the ESS (Empirical Scoring System), which is the only empirically proven scoring system so far, suitable for scoring all standardized types of tests, both diagnostic and screenings.

6. History of polygraph in Bulgaria

The polygraph methodology and technology came relatively late to Bulgaria compared to its usage in USA. The first polygraph instrument – a six-channel Stoelting – arrived in 1968 (Zanev, 2009). This instrument was for the needs of Bulgarian intelligence to develop a system for training in deceiving the polygraph. In 1972, Bulgaria bought another Stoelting Ultrascibe. After the creation of a laboratory (and later institute) of psychology at the Ministry of the Interior, all polygraph experiments were conducted there.

Up to 1989 the mainstream of development of the polygraph was creation of techniques for countermeasures. Training in the use of polygraph examinations was based on books and local experiments, and a small number of people was able to work with the polygraph. This was critical for the first years of the 1990s, because these people retired, leaving no successors to continue their work. In practice, the polygraph was used in this period in a few criminal cases and for selection of officers for a new service for fighting organized crime (Zanev, 2009).

In the spring of 2007, Paul Redden, then senior polygraph examiner at the San Diego police department and representative of Lafayette Instruments, arrived at the institute. That opened the door for official education in an APA accredited school in USA of two experts from the Institute of psychology. All this started the process of finding an appropriate place for polygraph examinations in Bulgaria. After 1997, the use of the polygraph increased considerably. In the following years polygraph examination became decisive in the resolution of many criminal cases – murder, serial assaults, robbery and burglary. From 1999, the first results from polygraph examinations were presented before court. They were presented as “psychological expertise for the investigation of truthfulness”. This is the only legal way to introduce polygraph examination in the court system since Bulgaria until this day has no law on the usage of polygraph. In 1998 the Bulgarian Polygraph Association (BPA) was established. It was declared to be a professional body of people who work in the field of polygraph examinations. In 2004, the BPA organized its first international conference. This conference, which had a major influence on public opinion, hosted guests from the USA, Russia and Israel. The conference generated fruitful discussion on the regulation of polygraph use in the court system leading to greater acceptance of polygraph examination results (Zanev, 2009).

Since 1996, in the Institute of Psychology, polygraph examinations have been situated in the Department for psychological expertise and support of criminal investigation, Department of criminal psychology today. Along with polygraph examinations, this department also works in criminal profiling, prevention of suicides and hostage negotiations. The key assignment of the department is investigation of murder, missing people cases, rape, robbery, burglary cases etc. Polygraph examinations from 1997 until today have played a role in resolving a number of murder

cases and cases of organized crime, which has led to great popularity and acceptance of the results of the polygraph.

In the last ten years, private polygraph examiners, most of them, experts who used to work in the Institute of psychology, started working with the business, resolving cases of unloyal behavior, thefts, robberies etc. Also, prevention is a main focus, thus polygraph became part of the pre-employment procedures of numerous companies in the country. Both the government and the private sector conduct thousands of examinations each year.

The biggest company in the private sector who is doing polygraph examinations for both private sector and government, supporting police and testifying in the court as experts, is Assess Ltd. Also, the company is an official dealer for Lafayette instrument and the only official representative of an APA approved American school – the PEAK C.A.T.C, owned by Lafayette Instrument. With the help of Assess and the Basic and Continuing education courses the company provides, both sectors use standardized polygraph types of tests and ESS (Empirical Scoring System) for the main part. There are a few companies in the private sector, comprising of one-two employees who say they use Russian polygraph methodology, however, have no certification, but this is yet not illegal since there is no law in regards to the polygraph usage in the country.

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The authors declare no competing interests.

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Specificity in Psychotherapy of Psychosomatic Disorders

Lubomira Dimitrova

*South-West University "Neofit Rilski", Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Psychology*

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Abstract

The psychotherapy of psychosomatic disorders is distinguished by the special insight that the therapist must possess in order to conduct it. The different therapeutic modalities emphasize their individual methods of intervention. The peculiarities of working with psychosomatics are locked in creating an emotional connection with the mental world and the ability to express each emotion in its "healthy" form. The permission that people give themselves to be as they are is the purpose of the whole psychotherapeutic process. Each setting is based on self-acceptance and in most cases the need to increase the client's self-esteem.

Keywords: psychotherapy, psychosomatics, self-esteem, self-acceptance, emotions.

1. Introduction

The psychotherapy of psychosomatic disorders is distinguished by the special insight that the therapist must possess to conduct it. The different therapeutic modalities emphasize their methods of intervention. The peculiarities of working with psychosomatics are locked in creating an emotional connection with the mental world and the ability to express each emotion in its "healthy" form. The permission that people give themselves to be as they are is the purpose of the whole psychotherapeutic process. Each set is based on self-acceptance and in most cases the need to increase the client's self-esteem.

2. Method

The principles of treatment of somatic and mental illness at different times have been closely linked to the relevant conception of the human being. Emerging medicine in the west is disease medicine: it studies the conditions for the development of a given disease, the patterns of the disease, and the possibilities for intervention. They are generally considered abstract, i.e. regardless of the individual and the specific disease pattern.

The spread of the disease changes over time. Diseases such as plague, cholera, and measles have been replaced by cardiovascular disease, bronchial disease, depression, fears, internal anxiety, helplessness. From a medical development perspective, this is understandable (Alexander, 1971).

After the great advances of the natural sciences about internal diseases and surgery, an idea has emerged that can be generally described as follows: Man is a machine that must be repaired by lubricating or replacing damaged parts. The mental area is not treated or treated superficially. Today, however, we cannot overlook the fact that about 60-80% of illnesses are psychologically conditioned or at least conditioned (Jores, 1981).

Headaches, complaints of the stomach and intestines, insomnia, rheumatic complications, pain, asthma, heart complaints, sexual disorders, fears, depression, persistence, etc. are increasingly viewed from the possibility of processing the experience itself, as well as the ability to resolve mental and psychosocial conflicts.

Changing the direction of psycho-prophylactic thinking is a credit not only to medicine and psychology but also to the institutions that have to “manage” diseases and their consequences – hospitals, social security, political and religious institutions. This makes it clear that the disease is not only the case of the individual, that it is not only the responsibility of highly qualified scientists or those responsible for healthcare. Every single person is affected, directly or indirectly. In any case, we may find psychic or psychosomatic features in these relationships when we look into more than one line of disease development in the carrier of the symptom (Langen, 1968).

The question arises: Who is ill and who is being treated: The person who appears to us as a patient, his family, his partner, his colleagues or bosses, society and his organizations, the politicians who represent him in his public functions, or those that his therapists offer him? This also raises questions about the usual approach to the psyche. The areas of mental health services are also questioned. It is not a question of how mental or psychosomatic illness will be treated. First of all, the focus is on the importance of a therapeutic approach for the patient and his family and how it affects the course of the disease (Bleuler, 1954).

According to the concept of Positive Psychotherapy, we have just four domains that can describe the whole human life. Each of these domains covers a large part of our lives, albeit in very different ways. We attach different importance to these domains and dispose of them unequally also.

3. Results

The current situation in psychosomatic medicine and psychotherapy prompts the development of such methods that are as economical and effective. In addition to technical questions about the therapeutic process, questions are also asked about the content of the criteria by which conflict will be described and processed (Battegay, 1981).

The aim, along with psychoanalysis as a standard methodology for psychotherapy, is to find a shorter path to psychotherapy qualification that, through a conflict-oriented method, will allow easier access to the mental dimensions of illness. This shorter path must be able to be completed not only with psychoanalysis but also with other psychotherapeutic methods. Only in this way can the unity requirement of psychotherapy itself be fulfilled. This implies the willingness of different specialists to use other thought models; to put a different emphasis on understanding the disease and with its alternative treatment strategies. It is irrelevant or of secondary importance whether the disease is mental, somatic or psychosomatic. Positive psychotherapy, as a “synthesis that respects both psychodynamic and behavioral therapeutic elements,” fully meets these requirements.

Psychotherapy and psychosomatics, which have evolved with the impulse of Freud’s great discoveries, have learned to problematize and highlight the problem, to revive repressed or unconscious aggressions, to make them accessible to the mind and to discover their differences

(Wirsching, 1984). Potentially, the overall picture of psychoanalysis goes in the direction of conflicts and their carriers.

However, before proceeding to psychotherapy, questions such as: What still holds a person despite the disease? What are his hidden inner capabilities? What resource does this person have to deal with? are critical to a successful result. This means that the therapist would not be able to stay alone in describing the pathological conditions. Instead of the psychopathology of everyday life, as Freud calls it, the therapist turns it into psychotherapy of everyday life, where psychopathology becomes the starting point for finding a solution. The keynote of each set is the available internal resource for coping (Peseschkian, 1977).

Disease pictures due to psychosomatics are listed below:

- Obesity;
- Fear and depression;
- Bronchial asthma;
- Disc herniation;
- Headache and migraine;
- Diabetes;
- Sleep disorders;
- Sexual offenses;
- Hypertension;
- Hypotension;
- Hair loss;
- Skin diseases and allergies;
- Heart attack;
- Substance abuse, etc.

This list indicates the most common causes of my practice and can certainly be continued since behind almost every illness is a mental cause of its occurrence.

4. Discussion

In the course of psychotherapy intervention, the disturbed balance of the love-contact-sex axis turns out to be a key triad in the treatment of psychosomatic disorders. “Love carries the soul as legs bear the body” (Catherine of Sienna), with a sense of security being the most stable basis for the phenomenon called love. Love is an emotional connection that can be directed at several objects with different power. In this way, love becomes a multi-faceted capacity, involving several different aspects. Parents are often surprised that their child has a psychosomatic disorder even though they have given him so much love.

But a closer look shows that their love has not been sufficiently differentiated. Fundamental trust develops based on mother-child love (Ringel, 1978). When it comes to psychotherapy for psychosomatics in children, it is precisely this aspect that is being worked on (Freud, 1956). When working with adults, the idea of the therapist is to, through retrospective analysis, return to childhood-like situations of mother-child love relationships. In the absence of

harmony in the relationship, the child develops a sense of distrust and the adult person puts everything and everyone in doubt.

Emotional attention is synonymous with love and it does not exist in a vacuum. It is always linked to different areas of behavior and to several qualities that are brought to the fore in the process of therapy – usually after a 5-8 meeting of therapist and client when a trusting relationship is already in place. It is important to make it clear that the ability to love is not identical and tantamount to the ability to allow one to be loved (Dunbar et al., 1936).

At the same time, in the process of psychotherapy of psychosomatic disorders, the applications of love and hate in the life of the sick person are explored:

- Love as a “hot weapon” – is accomplished through word, gesture, facial expressions, and usually one praises or shows gratitude at every opportunity or performs any task that the other has assigned to him. Thus, the personality develops a complex of gratitude, difficulty in tearing away, too strong identification, problems with the new environment.
- Love as a “cold weapon” – it works by withdrawing love, threats, warnings, punishments. People treated in this way manifest themselves as well-mannered, restrained in aggressive behavior, or excessively oriented toward achievement and success. Emotional spheres are underdeveloped.

Anxiety, insecurity, exaggerated expectations, scarce feelings are just a small part of the disorders that go along with the manifestation of psychosomatics listed above.

Escape from the disease is a key form of “self-healing” in prismatic cases. For example, a child who needs attention and care often reports abdominal pain. The learned behavior that it receives the attention of its parents when it is ill causes the child to “become ill” and use the disease to obtain the initial need for attention and love.

Another key point in psychotherapy for psychosomatic disorders is the ability to deal with aggressive and anxious behaviors rather than completely relegating them to a person’s behavioral repertoire.

5. Conclusion

Perception of one's body refers to the identity of a person, with studies showing that body symmetry is one of the strongest prognostic factors for an individual's health. The self-esteem of emotional expressiveness concerning the perception of one's own body could make one person ill or heal. In the course of psychotherapy, the psychosomatic patient self-assessed his / her abilities through various self-assessment scales.

Regardless of the psychosomatic disorder considered, the common between them all is the repressed internally dissatisfied mental desire, which gives expression in the physical world. The therapist’s job is to remove the cause, not just the symptom. Only this sequence of work will prevent the onset of the symptom again. Otherwise, it will manifest itself in an analogous situation to the cause of the disease.

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E-Conference Discussion

#1

Azza Abugharsa, *Montclair State University, Department of Linguistics, Montclair, UNITED STATES* ([004](#))

Comment on [004](#) - 24 June 2020, 00:05 (GMT+01:00): A discourse analysis of English-Arabic cross-culture interactions between Arabic speaking mother and an English-speaking daughter: An interactional sociolinguistics approach to ESL teaching

This paper focuses on the interactions between a mother and her daughter who belong to different linguistic and cultural backgrounds. The interactional sociolinguistics approach is applied in order to analyze the discourse features of these conversations. The purpose of this study is to indicate that linguistic competence in isolation is not enough for second language learning; it needs communicative competence of language use in social interactions. Lack of sufficient knowledge of context needs and cultural norms can result in an undesired deficiency in proper communication.

#2

Jehona Rrustemi, *University of Pristina “Hasan Pristina”, Faculty of Education, Pristina, KOSOVO*

Tatjana Atanasoska (PhD), *University “St. Kliment Ohridski”, Faculty of Education, Bitola, NORTH MACEDONIA* ([012](#))

Comment on [012](#) - 24 June 2020, 00:15 (GMT+01:00): The role of the Organization for Economic Co-operation and Development (OECD) in education systems – A perspective of educational reforms in Kosovo

Dear organizers, congratulations on the excellent organization of the e-conference. Concerning our research, we hope that from the full article we showed A perspective of Educational Reforms in Kosovo, despite of the results in the PISA test 2015 and PISA 2018. However if there are any further questions or queries we are pleased to answer. Thank you once again!

#3

Jehona Rrustemi, *University of Pristina “Hasan Pristina”, Faculty of Education, Pristina, KOSOVO*

Tatjana Atanasoska (PhD), *University “St. Kliment Ohridski”, Faculty of Education, Bitola, NORTH MACEDONIA* ([012](#))

Presentation for [012](#) - 24 June 2020, 00:21 (GMT+01:00): The role of the Organization for Economic Co-operation and Development (OECD) in education systems – A perspective of educational reforms in Kosovo

[Presentation - PDF](#)

#4

Ivaylo Dagnev (PhD)

Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA

Zlatka Chervenкова (PhD)

Paisii Hilendarski University of Plovdiv, Department of Philology, English Philology, Plovdiv, BULGARIA ([009](#))

Comment on [009](#) - 24 June 2020, 09:31 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

Cultural linguistics cannot bypass the highest manifestation of both culture and language, namely, literature, and especially the transformations occurring during translation between languages and cultures of the highest form of the language of literature that is taught and analyzed in schools and the academia.

Cognitive linguistics can be a great tool in literature classes, throwing light on literary analysis by allowing our conceptual knowledge of conventional metaphor to serve as a stepping stone for explaining the hidden meaning of the work veiled in lexicalized, sleeping, conventional or novel linguistic metaphorical expressions.

In literary discourse, due to the clustering of metaphors, the author's message still gets across in translation, because of the metaphor network that spreads throughout the text, the possibility of the translator to compensate for the 'zero solutions', or the loss of a metaphor by introducing another metaphor in a place where no such metaphor exists in the original.

#5

Jasmina Jelčić Čolakovac (PhD)

University of Rijeka, Faculty of Maritime Studies, Chair of Foreign Languages, Rijeka, CROATIA ([003](#))

Comment on [009](#) - 24 June 2020, 11:19 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

The article draws heavily on CMT theory and MIP VU procedure of metaphor identification. Different metaphors are analyzed and discussed in the context of translation. The English metaphorical instances are translated into Bulgarian by means of various techniques such as loss and adding of metaphors. The authors conclude it is "a matter of chance to have a similar expression in the target language" (p. 9). I would like to suggest it is perhaps more than just a matter of chance – theories on metaphor universality have shown us comparable metaphorical entailments existing in various languages, particularly those which are perceived as geographically or historically tied. Future research might thus focus on how shared and non-shared conceptual metaphors influence the choice of translation technique in the case of English and Bulgarian literary texts.

#6

Ivaylo Dagnev (PhD)

Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA

Zlatka Chervenкова (PhD)

Paisii Hilendarski University of Plovdiv, Department of Philology, English Philology, Plovdiv, BULGARIA ([009](#))

Reply to comment on [009](#) made by Jasmina Jelčić Čolakovac (#5) - 24 June 2020, 13:42 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

In that train of thought, it would be a challenging idea to juxtapose various conceptual metaphors (shared and non-shared alike) and their interplay across related Balkan languages, for example, Serbo-Croat and Bulgarian on the one hand and English on the other. Let's see if there are any emerging shared patterns that might reflect translation choices in similar translation settings. Such research may throw light on many aspect of language conceptualization, translation strategies, language contact and development. It could be a start of a broader joint project, aiming at exploring the role of figurative language specifically and language diversity in general.

#7

Antonios Maniatis (PhD)

University of Patras, Department of Administrative Science and Technology, Patras, GREECE ([005](#))

Invitation relates to [005](#) - 24 June 2020, 13:58 (GMT+01:00): Zambian values

INVITATION TO THE FREE COURSE “PUBLIC LAW OF ZAMBIA”

Students and scientists coming from Law Science and other academic fields are invited to become students of the academic course “Public Law of Zambia”. It is about an English-language academic course, based on open and distance-learning methodology. The course analyzes various aspects of Constitutional History of Zambia and of African Constitutionalism, of Zambian Constitutional Law and of Zambian Administrative Law. You have to pay no fees and you will be awarded a certificate of attendance, provided you participate in the final exams. The study is scheduled to last 1 academic semester (4 months).

For further information and/or registration, you may contact the Course Coordinator Prof. Antonios Maniatis, whose Conference paper “Zambian Values” is presented in the current Conference (e-mail: maniatis@dikaio.gr).

Antonios Maniatis

Institutional Representative of the University of West Attica for Mulungushi University (Zambia) ERASMUS+ program

#8

Jasmina Jelčić Čolakovac (PhD)

University of Rijeka, Faculty of Maritime Studies, Chair of Foreign Languages, Rijeka, CROATIA ([003](#))

Comment on [009](#) (Reply to #6) - 24 June 2020, 18:15 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

It is my belief comparative studies of conceptual metaphors in translation across different languages might contribute greatly to the body of knowledge on conceptualization in different languages. It would be interesting to note how culture as a factor exerts its influence on the translational choices when it comes to different languages. For example, would a Croatian translator opt for the same metaphor as a Bulgarian translator would if we take into consideration that both experts have the same pool of equivalent metaphors at their disposal? Some very interesting research questions have been raised in this paper which are worth exploring even further.

#9

Olga Vishnyakova (PhD), Alla Minyar-Beloroucheva (PhD), Polina Sergienko (PhD)

Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION

Elizaveta Vishnyakova (PhD)

Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION ([002](#))

Comment on [002](#) - 24 June 2020, 21:39 (GMT+01:00): Harmonizing different cognitive styles through reading

Dear members of the organizing committee. We are honored to participate in this respectful conference. As for our report we would like to underline, that reading nowadays is of primary importance, because today students prefer to watch videos and listen to lectures rather than read full texts. We are perfectly well aware that learners are not alike in the acquisition of the material. And to achieve good result concerning extracting information from texts, its interpretation and rendering, it is necessary to work our exercises that would answer the needs of every representative of cognitive style thinking. Out of the distinguished four cognitive style learners, such as convergers, divergers, accommodators and assimilators, we have focused our attention only on two of them. They are convergent and divergent style learners. Being opposed to one another, they can be harmonized through various scenarios of teaching.

#10

Olga Vishnyakova (PhD), Alla Minyar-Beloroucheva (PhD), Polina Sergienko (PhD)

Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION

Elizaveta Vishnyakova (PhD)

Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION ([002](#))

Comment on [005](#) - 24 June 2020, 22:02 (GMT+01:00): Zambian values

Dear organizing committee. We are happy to be given a chance to comment on the articles, submitted to your conference.

We would like to say that the article 005 by Antonios Maniatis “Zambian values” has aroused the interest in us. We were happy to learn that Zambian national values have a lot in common with other countries. They value morality and ethics, patriotism and national unity, democracy and constitutionalism most of all. This is the way to the prosperity, democracy and well-being of the people. We are positively surprised that the topic of the African continent is being discussed at your conference. Africa is considered to be the cradle of civilization and deserves multilateral analysis.

#11

Olga Vishnyakova (PhD), Alla Minyar-Beloroucheva (PhD), Polina Sergienko (PhD)
Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION
Elizaveta Vishnyakova (PhD)
Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION ([002](#))

Comment on [017](#) - 24 June 2020, 22:39 (GMT+01:00): The concept of self in Eastern and Western philosophy

The author of the article 017 Petar Radoev Dimkov has chosen a very difficult subject matter for his analysis. The concept of self has been in the focus of attention for centuries by such outstanding philosophers as S. Freud, D. Hume, G.W.F. Hegel, I. Kant, but it hasn't been solved so far. The author examines the concept of self from the vantage point of the 21st century, because only today it is possible to study this subject matter in detail on the basis of Eastern philosophy and compare the Eastern and Western worldviews to find the *aurea mediocritas* and come to the balanced conclusion.

#12

Azza Abugharsa, *Montclair State University, Department of Linguistics, Montclair, UNITED STATES* ([003](#))

Comment on [003](#) - 25 June 2020, 08:16 (GMT+01:00): Promoting authenticity in the ESP classroom: The impact of ICT and use of authentic materials on student motivation

Students tend to adopt different learning strategies such as overgeneralizations and word-by-word translations. Moreover, they tend to think in their native language and speak in the target one. These issues can cause deficiency to language learning. Therefore employing the usage-based approach can constitute a solid foundation for more authentic learning. How can the principles of this approach be applied in ESP teaching process?

#13

Ivaylo Dagnev (PhD)
Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA
Zlatka Chervenкова (PhD)
Paisii Hilendarski University of Plovdiv, Department of Philology, English Philology, Plovdiv, BULGARIA ([009](#))

Comment on [003](#) - 25 June 2020, 11:10 (GMT+01:00): Promoting authenticity in the ESP classroom: The impact of ICT and use of authentic materials on student motivation

The article skillfully interweaves several key areas of ESP. It delves into the intricacies of modern information retrieval in the ESP process, combining it with a critical analysis of the advantages and disadvantages of learner-centered and teacher-centered approaches. The former lays the emphasis on authenticity, as the target of language learning is communicative competence, while the latter is preoccupied with the concept of efficiency and efficacy of foreign language teaching. Striking a balance between these two fundamental issues, as the article affirms, is difficult and time-consuming, so exploring the issue in depth is worth examining. From a similar perspective

(being a teacher of ESP and EAP environment myself) I firmly agree with the corollaries drawn, relating to the suitability of authentic materials in the different settings of ESP. The scaled gradient alluded to by the authors in that respect is in line with my own observations of the ESP learning process.

#14

Jasmina Jelčić Čolakovac (PhD)

University of Rijeka, Faculty of Maritime Studies, Chair of Foreign Languages, Rijeka, CROATIA ([003](#))

Comment on [003](#) (Reply to #12) - 25 June 2020, 11:21 (GMT+01:00): Promoting authenticity in the ESP classroom: The impact of ICT and use of authentic materials on student motivation

ESP, like any other teaching context, can benefit greatly from usage-based approaches to language learning. ESP learners are specifically drawn to making parallels between their L1 and L2 forms and encounter difficulty if there is a lack of overlap in meaning as well as form. Our experience has taught us exemplar-based learning yields the greatest retention of both meaning and form when it comes to ESP vocabulary instruction.

#15

Petar Radoev Dimkov (PhD student)

South-West University "Neofit Rilski", Faculty of Philosophy, Department of Philosophical and Political Sciences, Blagoevgrad, BULGARIA ([017](#))

Comment on [021](#) - 25 June 2020, 16:27 (GMT+01:00): Specificity in psychotherapy of psychosomatic disorders

Mrs. Dimitrova has chosen to research one of the most difficult and actual problems today, namely the treatment of psychosomatic disorders. Usually, they are conceived as the transformation of an "excessive" psychic energy into a somatic disorder. However, the scope of the treatment of such disorders is very wide, because the origins of the accumulation of such dangerous psychic energy usually are found in the external environment, especially in our human society. It is my opinion that the mechanical treatment of such disorders with psychopharmaca is not really solving the underlying problem. That is why psychotherapy provides better possibilities for success. However, one should not forget that their combination usually provides the best treatment response. Nonetheless, the best way, it seems, to counteract the very development of such disorders are psychoprophylaxis and psychohygiene. This means that the people, the ones who are vulnerable to and the ones who can negatively contribute to the development of such disorders, have to be educated in advance about the possible outcomes of their behavior and communication with others. Currently, we are far away from this utopian state of affairs as even psychotherapy is not always applied in such cases, but only psychopharmacotherapy.

#16

Lubomira Dimitrova (PhD student)

South-West University "Neofit Rilski", Faculty of Philosophy, Department of Psychology, Blagoevgrad, BULGARIA ([021](#))

Comment on [001](#) - 25 June 2020, 16:36 (GMT+01:00): An evaluative study of criminalistics: A case of South African counterfeiting and knock-off menace

Your report is very interesting for me as a researcher. I would like to ask you a question about what made you interested in this subject. Thank you.

#17

Antonios Maniatis (PhD)

University of Patras, Department of Administrative Science and Technology, Patras,
GREECE ([005](#))

Comment on [005](#) - 25 June 2020, 19:05 (GMT+01:00): Zambian values

Multiple Choice Test on "Zambian values"

Choose the right answer (only one answer is correct)

E-mail: maniatis@dikaio.gr

Questions:

1. What is incorrect?

1. Isonomy is a word older than the word "democracy" in ancient Greek.
2. Homosexuality is an illegal act in Zambia.
3. Male homosexuality is an illegal activity in Zimbabwe.
4. AIDS emerged in Africa in the colonial era.
5. The unitary character of Zambian Republic was consecrated explicitly, in the 1964 version of Zambian Constitution.

Correct Answer:

2. Benin

1. Is endowed with a Constitution, adopted in 1991.
2. Has got a tricolor national flag.
3. Has consecrated explicitly its national flag in constitutional terms.
4. like other African States describes in a detailed way its national flag in the Constitution.
5. All answers are correct.

Correct Answer:

#18

Ivaylo Dagnev (PhD)

Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA ([009](#))

Comment on [003](#) - 26 June 2020, 09:03 (GMT+01:00): Promoting authenticity in the ESP classroom: The impact of ICT and use of authentic materials on student motivation

Running parallel to the main theme of research in the article, adaptation of specialized texts is also a key area of study and could be placed on a scale: original - adapted (partially contrived) – totally contrived texts. There are many walks of analysis around this continuum. First, the level of adaptation influences the use of specialized text for the learning process. Second, an exploration of the extent and type of processed linguistic elements may reveal the hierarchy of linguistic structures in terms of difficulty in ESP settings. Third, such an examination may lead to the construction of learning strategies aiming at gradually raising the degree of target language awareness. Delving into text adaptation may also facilitate the analysis of text typology, which is also conducive to academic writing.

#19

Olga Vishnyakova (PhD), Alla Minyar-Beloroucheva (PhD), Polina Sergienko (PhD)
Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION

Elizaveta Vishnyakova (PhD)

Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION ([002](#))

Comment on [002](#) - 26 June 2020, 09:13 (GMT+01:00): Harmonizing different cognitive styles through reading

The article raises a very important issue, the one that is frequently neglected by the teachers, who evaluate the students disregarding their cognitive style thinking peculiarities.

Convergers are distinguished by the capability to obtain knowledge and experience through abstract conceptualization; afterward they transform this experience by way of testing. The absence of excitements makes the convergers contend with objects rather than with people. They are skilled at realistic application of ideas, can focus on specific issues, and are believed to have narrow interests.

Divergers are more creative and emotional than the convergers. They have a vivid imagination and can see objects from different positions. Divergers are motivated learners who try to answer the "why" questions to construct different scenarios of a situation. Divergers, in comparison with convergers would rather reason and explore preferring the information to be given to them in a detailed, systematic and reasoned manner.

#20

Godfrey Thenga (PhD)

University of South Africa, College of Law, School of Criminal Justice, Johannesburg, SOUTH AFRICA ([001](#))

Comment on [001](#) (reply to #16 - [021](#)) - 26 June 2020, 09:24 (GMT+01:00): An evaluative study of criminalistics: A case of South African counterfeiting and knock-off menace

Thank you very much.

Counterfeit and knock-off affect every nation in the world. This causes a serious problem in countries although with varying degrees. I was a member of the elite investigation body in the country and working with multi-national brand owners and enforcement agencies to fight the scourge in the Southern African region just before joining the academic sector. I developed interest

in this multi-billion industry after noticing how businesses, people and governments are affected by this trade.

#21

Margarita Cheshmedzhieva (PhD)

Vesela Mircheva (PhD)

South-West University "Neofit Rilski", Faculty of Law and History, Department of Public Law, Blagoevgrad, BULGARIA ([011](#))

Presentation for [011](#) - 26 June 2020, 17:58 (GMT+01:00): Administration of the Council of Ministers in the Republic of Bulgaria

[Presentation - PDF](#)

#22

Konstantina Kouraki (student), GREECE (external visitor)

Comment on [005](#) - 26 June 2020, 20:25 (GMT+01:00): Zambian values

Studying the public law of Zambia's democracy, it came to my notice how a country with democratic constitution based on people's individual freedom and fundamental rights is against homosexuality and it is considered as a felony which is being prosecuted by law with the deprivation of atomic freedom. I sympathize with the fact that a country is defending her moral values which is pleasant, but in my opinion this stand is excessive and the competent authorities should be more flexible about the peculiarity of homosexual people in contrast of religious topics. The native values of Zambia form a challenge for wider international discussion.

#23

Michal Mrozek (PhD student)

University of Szczecin, Institute for Economics and Finance, Szczecin, POLAND ([022](#))

Presentation for [022](#) - 27 June 2020, 10:32 (GMT+01:00): Unemployment of NEETs - analysis of phenomenon in the Voivodeships of Poland

[Presentation - PDF](#)

#24

Olga Vishnyakova (PhD), Alla Minyar-Beloroucheva (PhD), Polina Sergienko (PhD)

Lomonosov Moscow State University, Moscow, RUSSIAN FEDERATION

Elizaveta Vishnyakova (PhD)

Leo Tolstoy Tula State Pedagogical University, Tula, RUSSIAN FEDERATION ([002](#))

Comment on [009](#) - 27 June 2020, 12:41 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

The subject matter of your article is very interesting. We like your idea to compare metaphors functioning in different languages within one language group. We would like to join your project and contribute Russian metaphors to be compared with the English ones, within the frame of your research. Moreover, it is important to compare Russian metaphors with the Slavic, Serbian and

Bulgarian ones, to find out whether our mentality is alike, because once at the dawn of history we were one people, we shared one alphabet, at first the Glagol (Glagolitic alphabet) that later was substituted by the Cyrillic alphabet that was created by two brothers Cyril and Mephodius – the apostles of the Slavs. Even today we have shared mentality and shared metaphors, but it is subject to investigation.

#25

Antonios Maniatis (PhD)

University of Patras, Department of Administrative Science and Technology, Patras, GREECE ([005](#))

Presentation for [005](#) - 27 June 2020, 18:22 (GMT+01:00): **Zambian values**

[Presentation - PDF](#)

#26

Georgeta Bara (PhD student)

University of Oradea, Faculty of Socio-Human Sciences, Oradea, ROMANIA ([023](#))

Comment on [023](#) - 27 June 2020, 22:28 (GMT+01:00): **Forms of human violence exacerbated in the covid-19 pandemic period: Theoretical approaches and conclusions of current studies**

Dear organizers, congratulations on the excellent organization of the electronic conference. Attention must change in pandemic care and influence aggressive, medium-term and influential behavior, or shape the care created to have a psychosocial impact at this time, which can be reflected in the relationship and social life during that time. The research allows me to also focus on restricting restraint, social control, accompanying and returning accumulation during the state of emergency and social control, established in Romania that must pandemic COVID-19 in terms of concerns social behavior in schools.

#27

Godfrey Thenga (PhD)

University of South Africa, College of Law, School of Criminal Justice, Johannesburg, SOUTH AFRICA ([001](#))

Comment on [022](#), [023](#) and [024](#) - 28 June 2020, 11:15 (GMT+01:00):

Good day everyone. This side of the world is winter and we are still under lockdown level 3 (COVID-19).

To Michal, Georgeta and Ioana you are welcome! Your Abstracts are appealing.

Conference organizers and facilitators - congratulations on the sterling work you've managed to put up in this e-conference.

So far - interesting papers that I have read. Could we kindly have full texts for the above three mentioned colleagues, please.

#28

COAS Editorial Council, Belgrade, SERBIA

Reply to #28 - 28 June 2020, 11:27 (GMT+01:00):

We would like to inform you that participant [022](#) takes part at the Conference without full text, and the full texts of participants [023](#) and [024](#) will be published soon in the COAS [Open Journal for Sociological Studies](#) (ERIH Plus listed journal).

#29

Kamelia Assenova (PhD)

University of Ruse "Angel Kanchev", Faculty of Business and Management, BULGARIA ([018](#))

Presentation for [018](#) - 28 June 2020, 12:05 (GMT+01:00): Increasing power of women on labor market in Western Balkans

[Presentation - PDF](#)

#30

Kamelia Assenova (PhD)

University of Ruse "Angel Kanchev", Faculty of Business and Management, BULGARIA ([018](#))

Comment on [018](#) - 28 June 2020, 12:23 (GMT+01:00): Increasing power of women on labor market in Western Balkan

Dear members of Editorial Board, congratulation for excellent organization of the conference. With my paper I would like to focus on status of women on labor market in the Western Balkans' countries. We, on the Balkans, have different behavior comparing with Western countries in Europe.

We know that the Balkans countries have GDP per capita lower than more of EU countries. The main goal of economic policy in the Western Balkans could be higher economic growth. This aim could be realized by increasing productivity of labor force and active participation of women.

#31

Ivaylo Dagnev (PhD)

Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA

Zlatka Chervenкова (PhD)

Paisii Hilendarski University of Plovdiv, Department of Philology, English Philology, Plovdiv, BULGARIA ([009](#))

Comment on [009](#) (reply to #24) - 28 June 2020, 14:08 (GMT+01:00): Comparative study of metaphor in literary texts and their translations

Yes, it will be interesting to have Russian and other Slav languages studies, exploring the same texts and using a similar methodology of metaphor identification and analysis. A lot of in-depth linguistic knowledge, both in terms of pure comparative insights and translation strategies, could be gained through such a multilingual examination.

#32

Ivaylo Dagnev (PhD)

Medical University - Plovdiv, Medical College, Plovdiv, BULGARIA ([009](#))

Comment on [002](#) - 28 June 2020, 17:39 (GMT+01:00): Harmonizing different cognitive styles through reading

The article profoundly explores different styles of cognitive thinking, laying the focus on information and knowledge acquisition differences based on the cognitive abilities. I was intrigued by the way the two major types – convergent and divergent thinkers are identified. Finding a subtle and well-structured procedure for that purpose would be essential as a first step in foreign language learning. Beyond that, it is interesting how the way we perceive and process information influences such creative undertakings as academic writing, translation, etc. This topic can engender many different directions of study.

#33

Michal Mrozek (PhD student)

University of Szczecin, Institute for Economics and Finance, Szczecin, POLAND ([022](#))

Comment on [024](#) - 28 June 2020, 17:49 (GMT+01:00): Areas and indicators of the quality of family life in the families of children with autism spectrum disorder

Ioana, you have touched really interesting and present-day theme. I completely agree with you that having a child with autism spectrum disorder is associated with stress in caring for children, as well as less time for parents to meet their needs. Nowadays, in the dynamic changing world there is very meaningful the cooperation of the all institution supporting such families in terms of their problems they have to face up and need that they want to meet. Ioana, you have made significant contribute to the science and made very good basis for the further researchers dealing with that problematic area. Good luck in the further research path. Good job!!!

#34

Michal Mrozek (PhD student)

University of Szczecin, Institute for Economics and Finance, Szczecin, POLAND ([022](#))

Comment on [018](#) - 28 June 2020, 17:58 (GMT+01:00): Increasing power of women on labor market in Western Balkans

Dear Kamelia, I have just made familiar with the studies you had carried out and I have to admit that your contribute to touched scientific area is very significant. This is the fact that it should be more and more actions made by central, regional, and local authorities within improving the situation of women on the labor market in the Western Balkans but also in the other parts of the world where the women's working conditions are violated. There are many countries where the gender inequalities between men and women exists. Among such labor market inequalities we can include salary inequality, treating at working place, working conditions inequality. There is satisfactory that the situation of women on the labor market is improving. This is worth to develop and deepen that idea in the further researches. Good luck on the further research path. Best regards from Poland.

#35

COAS Editorial Council, Belgrade, SERBIA

The end of the Conference - 28 June 2020, 24:00 (GMT+01:00):

Dear participants, the COAS e-Conference is officially finished. We are so grateful to you for performing activities of posting presentations and comments in these 5 days, and we think that it contributes to the Conference to be more successful.

In the next days we will send you copy edited version of your manuscripts, for your final approval for publishing. The Conference Proceedings will be published online in the next 10 days, with official ISBN and DOI for each article. In the following 10 days you are enabled to post additional comments, as you did in this 5 days.

We announce now that we will organize the 6th International e-Conference on Studies in Humanities and Social Sciences (6IeCSHSS), on 24 December 2020, as our next online Conference.

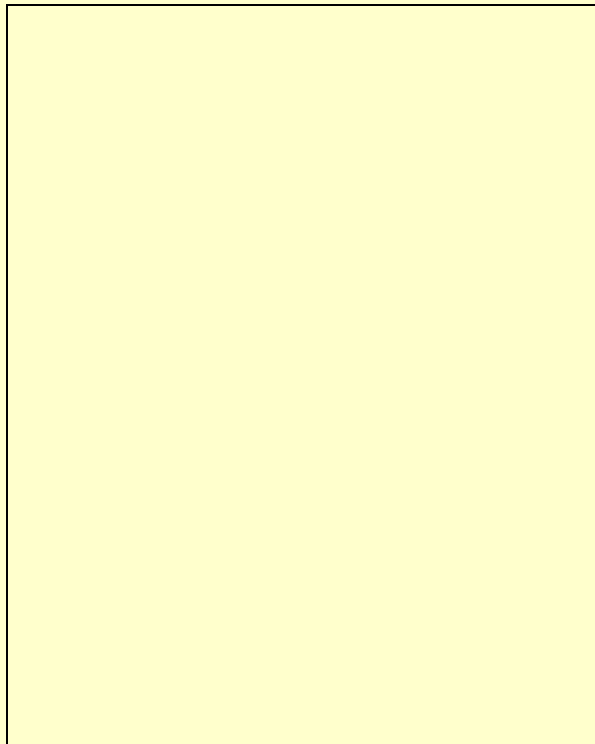
Best regards from Belgrade.



Upcoming e-Conference

We are looking forward to the **6th International e-Conference on Studies in Humanities and Social Sciences (6IeCSHSS)** that will be held on 24 December 2020, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

<https://www.centerprode.com/conferences/6IeCSHSS.html>



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